"IN THE CROSS
OF CHRIST
I GLORY"

MARCH 1950

# the Methodist Woman

# the Methodist Woman

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**ASK YOURSELF**

**1. Where and when did Methodist college students discuss the Christian use of power?**

**2. What is *The Kyodan?***

**3. Name the Methodist Bishop who is Co-President of the World Council of Churches.**

**4. Who was the first woman ever to be commissioned by the United States Navy?**

**5. Where have three recording studios been established in Latin America? By what committee?**

**6. Who organized the Committee on Christian Literature for Women and Children in Mission Fields?**

**7. How many copies of the *Advance Clipper* were sent out, free, the first year of the quadrennium?**

**8. Give a quotation from the Old Testament which will be the framework of the Advance in 1950-51.**

**The cover has been adapted from a photo by Religious News Service.**


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# The Anna E. Kresge Chapel

*By* IRENE CAMMACK

THIS lovely chapel recently erected on the hilltop campus of National College for Christian Workers, Kansas City, Missouri, is a tribute to the memory of Mrs. Anna E. Kresge, a well-known name among Methodist women. Mrs. Kresge gave generously to various projects under The Methodist Church, but this chapel is the only one which will bear her name.

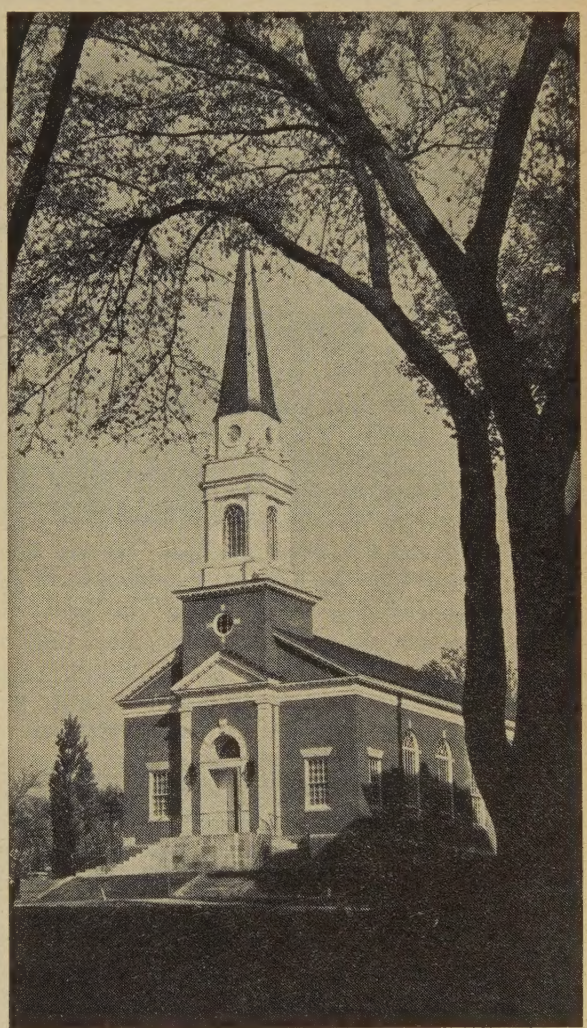
Mr. Stanley Kresge, her son, laid the cornerstone for the building on September 27, 1948. He also was present to participate in the dedication service, October 30, 1949.

Bishop Marshall Reed of Detroit was the principal speaker at the dedication, using as his theme, "I will lift up mine eyes." Others participating in the service were: Mrs. Frank G. Brooks, president of the Woman's Division of Christian Service; Miss Muriel Day, executive secretary of the Bureau of Educational Institutions; Mrs. Fred C. Reynolds, president of the Board of Trustees; and Dr. Lewis B. Carpenter, president of National College.

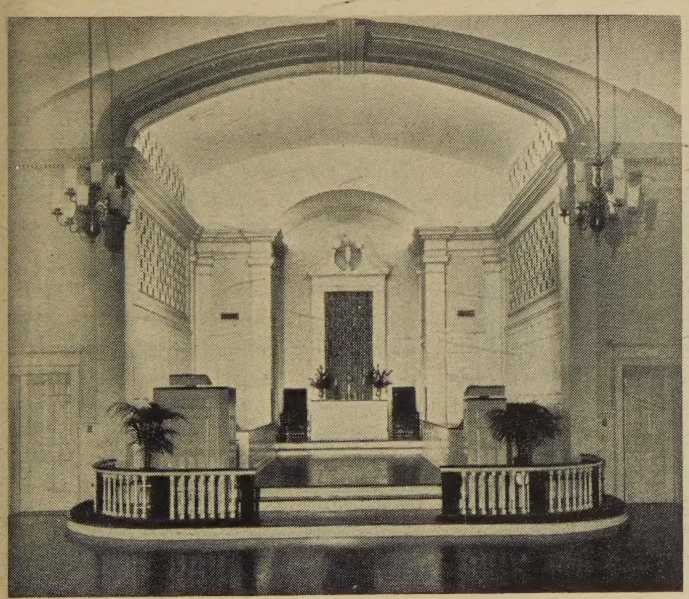
The Woman's Home Missionary Society Continuing Corporation and the executive committee of the South Central Jurisdiction Woman's Society of Christian Service also joined in the dedication.

This chapel was planned by Mrs. Kresge and is an unusually fine example of Georgian architecture. It was her hope that in this chapel young women might sense the presence of God in their daily fellowship.

The Anna E. Kresge Chapel, dedicated during the school's fiftieth anniversary year, will render service to the church at large for countless years to come.



**The new chapel is a joy to behold**



**Beautiful chancel of the Anna E. Kresge Chapel, National College for Christian Workers**

# The Christian Use of Power

By MARGARET BRIGGS

Like the food we eat, the air we breathe, power is an integral part of our living. We may want to escape it or we may want to grasp more of this force. It creeps into our thoughts via the screaming headlines of the morning paper. Power through the atom. Power of organized movements. American policies becoming more and more summed up by the use and misuse of power.

A Christian approach to power is different in the very fact that we try to make it Christian. We seek to approach the subject with a measuring stick set up long ago, and yet ultramodern when placed against present-day policies — a measure of Christ's life, teachings, and actions which are one in purpose.

It was with this purpose that 2,300 Methodist college students from every campus across the country, small and large, state school and church-related college, came to learn and to discuss "The Christian Use of Power." These students brought no illusions with them. They, too, had read the papers, morning after morning. Like previous generations, they realize their generation has a big problem on its hands—how to use in a Christian manner the already prevailing power. Where are the untapped resources of power? They came to the University of Illinois at Urbana the week from Christmas to New Year's. They learned more about the physical use of power on our national and international scene; of mental and spiritual powers available to everybody; and power open to those who fasten their will to the greatest force in the world.

We had many able men who guided us in our thinking: Professor Rudin, of Yale; Bishop Hazen G. Werner; Chancellor Hutchins, of the University of Chicago; Deans Liston Pope of Yale, Walter Muelder of Boston, and Harold Bosley of Duke; Dr. Walter White of the NAACP; President Stoddard of the University of Ilinois; Bishop G. Bromley Oxnam, and many others.

As in the study of any subject, one must first understand a perspective of history in order to understand the present situation in which he finds himself. From history, Professor Rudin stated, "More and more men are seeing that the international economic system of the nineteenth century is our world's greatest need. . . . Whatever course is adopted (speaking of power policies), the economic costs will be great. No longer are we allowed to choose whether we shall make sacrifices or not, for our only choice is now between the lower and higher objectives for which sacrifices are demanded. For Christians who must be concerned with the fate of individual men and women, there can be little question of the choice to be made."

Coming from history to the present person and his daily needs, Bishop Werner spoke next on the power of personality. He spoke of the great hidden continents of spiritual and emotional power that lie within each one of us. He said they lie below the threshold of consciousness and that these are the potencies, that when wisely used make for wholeness and when unintelligently used make for disorder. He stated further that there is a hidden continent of spiritual life. That this hidden entity of sacred meaning makes it necessary that a human being be treated as end and not as means. He summed it up by stating, "The Christ who makes possible an adequate center around which our emotional life can be reorganized with the result of wholeness of personality also provides the power to achieve this reorganization and wholeness. Faith in him as both the ideal around which one must cohere the emotional impulses of life and the enabling power constitutes the Christian experience of personality achievement."

Chancellor Hutchins spoke of the power of the atom. His general theme was "The day of force is over." He developed his reasoning on the fact that another great power can do the same things to us in the way of physical force that we can do to them.

Dean Liston Pope speaking on present-tense power stated, "American churchmen must now face the necessity of learning (1) to restrain and balance power in such fashion that it does not become purely destructive; (2) to use power by directing it toward high social and spiritual achievements."

The theme of Power ran through not only the platform presentations, but through days filled with small fellowship groups, discussion groups called sub-con or little conference groups, and interest groups. Recreation was not lacking, either, under the able leadership of Gene Durham. A concert rich with meaning was presented by Marion Jackson Downes, followed by a movie on the power of the consecrated personality called, "Monsieur Vincent." To co-ordinate all activities and speeches, each morning Dean Muelder brought the previous day into focus by a clear-cut summary of our progress of thought. In his presentation of organization of power for spiritual ends, he said, "We are confident that this (power through Christian society) can be done if men of good will persistently think about the laws of society and the laws of human nature and bring them into a right relationship to the principles and ideals of Christianity."

Dean Muelder also emphasized the power of a small group. This power was actually working within the conference. Each delegate was a member of a fellowship group of

about twelve. They were not discussion groups and they were not prayer groups, but at times they were one or the other or both. These groups were designed to be versatile enough to meet the needs of the particular students within the fellowship. For the delegate, this meant a better understanding of the subject, a chance to give his own opinion and to hear the opinions of his fellow students, and to tell needs and problems if he so desired. The students saw possibilities of what fellowship groups could accomplish in situations on the campus or later in their own communities.

Each student chose his Interest Group. The many choices ranged from missions to the latest Christian films. Methodist women as well as Methodist students are concerned about powers that reach in and from our lives.

The International Tea, served by the Urbana and Champaign Woman's Societies of Christian Service, had as its speaker, Dr. Frank Laubach. He spoke not only of prayer as the greatest force in the world, but of this power on the mission field through his literacy program. Through the interest groups and personal interviews many students got a new vision of the life line of missionary work threaded to bind together all people in Christ's name. Actual ways of the power of personality in full-time work with the church were presented — also through caravan work, camps, and opportunities of three-year service as missionaries. We thought about it again on New Year's Eve when six people from China, Africa, India, and the United States spoke and in the Communion service following, rededicated our lives to the releasing of the Power which is in each one of us.

Bishop Raines summed up the question of the power of a life dedicated to God when he stated that what the world needs is not only great people with high commitment to God and service to mankind, but even more, great commitment of the little people the world over. Only through the power of the people in every town, and in every situation, can Christian power come collectively all over the world. That begins with you and me. Let us research ourselves that His Power may be made known unto us. Christian power begins when the individual prays, *Thine is the power.* By making this a living prayer in our own lives, it is then exerted in our family and our community groups. It is upon this rock that nations and international life are built.

"Seek truth, speak truth and live the truth and you will be invincible.

This is a way to power.

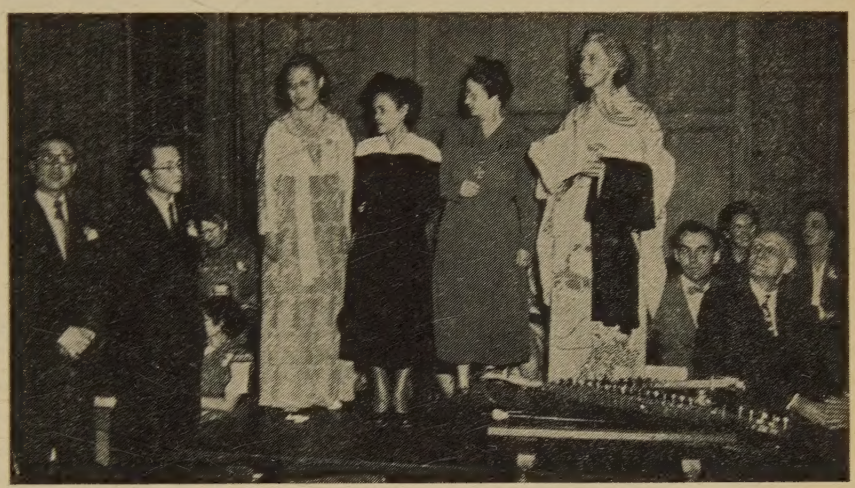
Be a person of conviction and you will know the strength of tall trees against the wind and rocks against the waves.

This is a way to power.

That way lies power—seek it, and everything else worth while will be added unto you.

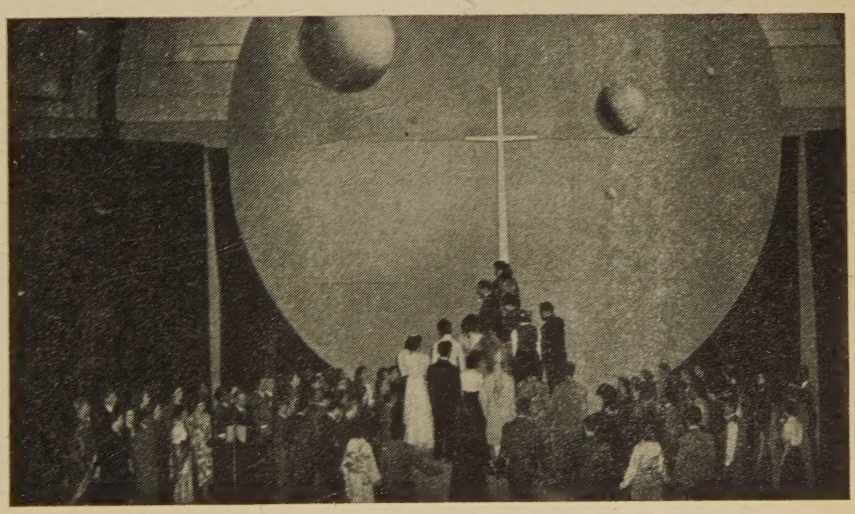
Love completely . . . and with joy for all things and all men, and you will know power.

Thine is the power, O God. Make us the instruments of thine invincible power—forever and ever. Amen."



**At the International Tea at Urbana sponsored by the Woman's Society of Christian Service—Mrs. J. N. Rodeheaver, presiding (standing second from right); Dr. Frank Laubach (seated at right)**

**At the close of the Missions program at the Urbana Methodist Student Conference—"Join hands then, brothers of the faith"—Bishop Charles Brashares, presiding**



# Beginnings in Yokohama

By OLIVE HODGES

**This article is supplementary to the pamphlet, *Christianity Advancing in Japan.** Inadvertently the history of Methodist Protestant Missions was not fully recognized in that fine presentation of our other missionary work there.**

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

"TYPHOON Kitty" had sharp claws. When she sprang upon Yokohama on August 31, 1949, there was havoc to pay. With the hiss of her angry breath and the lashing of her mighty tail, much damage was done in two days to *Seibi Gakuen,* our girls' school in Yokohama, as well as to a large part of that section of the country. Miss Evelyn Wolfe tells us that no lives were lost at Seibi and that the damage can be repaired. No typhoon, not even World War II, could destroy the work done in Japan by the former Methodist Protestant Church.

This work began with the support of a few scholarship girls attending the Woman's Union Missionary Society's school in Yokohama. In September, 1880, the first missionary of the Methodist Protestant Church, Miss Harriet G. Brittain, arrived. The very next month she rented a small house and, with the help of one of these scholarship girls, opened the school that is now known as *Seibi Gakuen.* It was then called "The Brittain School," and was for both boys and girls. Iyota Inamura, the first Japanese president of the Methodist Protestant Conference in Japan, and Yugoro Chiba, one of the leaders of the Baptist Church, were among its students.

The Rev. and Mrs. F. C. Klein were sent out by the Board of Missions in 1883, and not long after, the Brittain School was divided. Henceforth one part would educate boys; the other, girls. The boys' school was named *Eiwa Gakko,* and moved to Nagoya. The girls' school, *Eiwa Jo Gakko,* remained in Yokohama, and later became *Seibi Gakuen.*

Seibi is probably the only mission school in Japan that throughout its history has maintained an elementary school, besides the high school. A kindergarten department was opened in 1908. Until the establishment of the Woman's Christian College in Tokyo, Seibi offered a two-year course, chiefly in English, above the regular high school. At the time of Methodist union in 1939, the enrollment was 500 in the high school, 180 boys and girls in the elementary school, and 100 in the kindergarten.

For the first thirty years of its existence, the total enrollment of the high school was always below one hundred. Practically all of these girls were in the boarding department and more than half had scholarships which provided board and tuition. With very rare exceptions, no non-Christian teachers were employed during those years, and every graduate went out an acknowledged Christian.

In 1913 the school received government recognition as being "equivalent to a high school." But because it was not called a high school, there was never any interference with religious instruction. Courses in Bible were a part of the required curriculum. Seldom did a student fail to attend daily chapel service, though such attendance was not required.

As the importance of the education of women became more generally recognized, the number of students gradually increased. The school was moved to a larger site and additional classrooms were built. It soon became necessary to reject applicants because of lack of room. At the same time transportation facilities improved, so that more students were able to live at home. The number of boarders decreased until finally the dormitory was closed and was replaced by still more classrooms.

Every effort was made to preserve the Christian atmosphere of the growing school. Most teachers were active Christians, but it was not possible to do for each girl all that had been possible when the school was also a Christian home. The number of Christians in each graduating class was greater than in previous years, but it could no longer be said, "Every graduate is a Christian." However, Christian doctors, nurses, teachers, office workers, and homemakers today live by the Christian ideals they learned at *Seibi Gakuen.*

*Eiwa Gakko* moved to Nagoya in 1888, and soon was recognized by the government as *Nagoya Chu Gakko,* Nagoya Boys' Middle School. After receiving recognition, no religious instruction could be given in the school, but the principal and almost all the members of the faculty were active Christians. Most of the students attended some Bible class in *Mifu Kyokai,* the Japanese Protestant Church. Pastors of *Mifu Kyokai* were educated at this school, as a rule, because for some time it maintained a theological department. Soon it was decided that adequate preparation could not be given, so this department was closed and candidates for the ministry were sent to other training centers. Many attended one of the other Methodist seminaries in Japan and received the same preparation as pastors in the Japan Methodist Church. At the time of unification, *Nagoya Chu Gakko* had more than a thousand students.

The beginnings of the Japan Conference of *Mifu Kyokai* were in these two schools. Later missionaries gave more time to preaching and to direct evangelism. In 1939 there were twenty-two churches with a total membership of approximately three thousand, served by sixteen pastors, of whom one was a missionary. Five of the

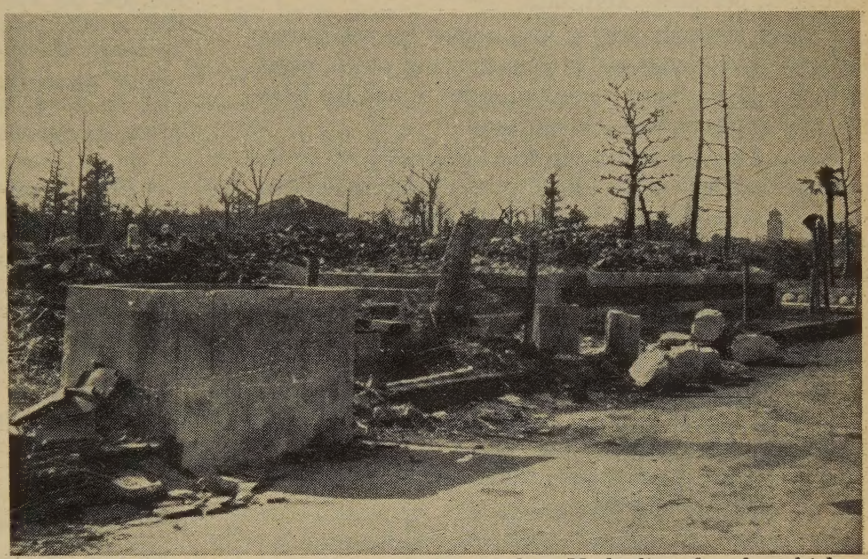
churches conducted kindergartens. The conference was self-supporting except for a few small grants, chiefly for upkeep of property.

The Japan Methodist Church was born in 1907 when Japanese churches under the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada united to form an independent church. The Methodist Protestant churches in Japan were not included. In 1939, at Kansas City, the Methodist Protestant Church in America joined the other large branches to form THE METHODIST CHURCH. But the fact of a separate church in Japan raised a problem. The leaders of the Japan conference of *Mifu Kyokai* realized that the newly formed Methodist Church could not consistently have a separate conference in Japan when it had pledged itself to close co-operation with the Japan Methodist Church. There seemed to be two alternatives. Either *Mifu Kyokai* could unite with the Japan Methodist Church or it could form an independent church.

Sentiment in the conference was very strong for following the latter course. The president of the conference, the Rev. Y. Koizumi, was the leader of the opposition to union. However, he was invited to be present at the Uniting Conference and returned to Japan fully converted to the cause of union. As a result of the president's changed attitude and of the growing government opposition to small religious bodies, *Mifu Kyokai* did unite with the Japan Methodist Church. Hardly had union been consummated, however, when that church was swept into the larger union which formed *The Kyodan,* the Church of Christ in Japan, which functions today.

Opportunities for doing Christian work in Japan were never greater than today. Churches of *Mifu Kyokai* were burned during the war; Seibi school narrowly escaped a similar fate. But both churches and schools are bearing their full share of the responsibility for bringing Japan to Christ.

**Graduating class, former Methodist Protestant Girls' School, Yokohama, Japan**



**On this site in Nagoya, Japan, once stood a Methodist church, which served the students of Nagoya Middle School across the street**

**The auditorium of Nagoya Middle School, a former Methodist Protestant institution, the only remaining building on its campus**

# Victory Through Prayer

**"Take time to be holy,**
**Speak oft with thy Lord;**
**Abide in him always"**

*By* FRANCES ESHELMAN

THE problems of the world differ from those of individuals only in degree. Peace and freedom come through victory over self. When all which is divisive and un-Christlike is recognized and conquered, one becomes integrated with himself, with God, and with his fellow men—casting off resentment, pettiness, and hate.

Victory through prayer also comes by remembering that God leads us in our praying as in every activity—if we learn more and more to ask his leading and to trust his guiding hand.

Those who are joining in the Fellowship of Intercession [1] of the Woman's Society of Christian Service, the Laymen's Call to Prayer, [2] and others who pray, are finding a new integration—"For God is not the author of confusion but of peace."

Some have said:

**We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us. . . .** *Romans 8:26.* God who creates, controls, and sustains all things has provided prayer as the means whereby man may bring himself and his needs to the source of all supply. Victorious prayer is real prayer. Real prayer is God-inspired. *L. W. E., Norfolk, Virginia*

**God is love. . . .** *I John 4:16.* As God lives and is a God of love, peace is ours if we pray. It can never, never come from us alone. A rope of sand is not possible. Its particles cannot cohere. Peace must come from God. "Prayer is an energy as real as the energy that binds the planets to the sun." The power of prayer's light and love creates the climate that makes peace possible.

We must devote more time to prayer. We can all pray—wherever we are.

Gandhi said: "If a single man achieves the highest kind of love, it will be sufficient to neutralize the hate of millions." *E. T. W., New York City*

**To behold the beauty of the Lord. . . .** *Psalm 27:4.* A famous cave in Kentucky has a peculiar power to stimulate the sense of smell. After an hour or so is spent there, one becomes aware of new fragrances in trees and flowers. From time spent in the secret presence of God, we come with keener spiritual perception. *F. R. L., Greensboro, North Carolina*

**As thou, Father, art in me, and I in thee. . . .** *John 17:21.* I am sure that the theme, "Victory Through Prayer," does not necessarily mean a granting of our petitions in the exact form in which we make them. True victory in prayer means a union of my heart with Christ to the end that I may find my place in His Kingdom and that through me this Kingdom may become more real wherever I happen to be.

By this I do not mean that specific petition in prayer should be omitted. On the other hand, I think we should see things in terms of their spiritual implications rather than as occasions for concrete material satisfactions. *C. M. L., Nashville, Tennessee*

**The Father that dwelleth in me, he doeth the works.** *John 14:10.* It seems to me that when I feel utterly helpless and just tell God that I myself can do nothing and ask Him to take complete charge without giving Him my ideas, the results are better. *F. J., Oklahoma City, Oklahoma*

**And whatsoever ye shall ask in my name. . . .** *John 14:13.* To be able to sign our Lord's name to our requests, one must be on very intimate terms with Him.

I am the only person who can sign my husband's name to a check and expect to get it cashed, but I know his affairs. If he has money in the bank, he knows I understand his plan for its use, and that I will not write a check for one thousand dollars to buy a fur coat. When we know God's will and purpose for our lives and those things about which we pray, we can use His promises with faith in His victory.

Prayer is not all asking. Much of it is listening, meditation, and quiet. *M. S. S., Concord, North Carolina*

**And the Lord turned the captivity of Job when he prayed for his friends. . . .** *Job 42:10.* When we forget ourselves in prayer for others, we receive "answers" much sooner.

The Fellowship of Intercession stresses this point. *A. G. D., Wyandotte, Michigan*

**My God, my God, why hast thou forsaken me?** *Mark 15:34.* Of course, victory, in the eyes of the world, is not continuous for anyone—remember Gethsemane and the Cross!

I have learned to beware of measuring prayer by feelings. Unreality or coldness in prayer seems to leave most quickly when I turn to intercession for others. *D. B., Cincinnati, Ohio*

**Judge not. . . .** *Matt. 7:1.* Criticism condemns people for what they did yesterday and so chains them to the past. Prayer sees others in God's light and so it helps them grow. *F. C. L., Benton, Pennsylvania*

**Thy kingdom come.** *Matt. 6:10.* Victory is a word which suggests combat and conquest—but the victory of prayer is not always material or obvious: you may never see even its outward signs. The important results are those that occur below the surface of our lives and the lives of those for whom we pray. Even outward healings and blessings are not significant compared to the inner miracle of growth which, through God's grace, can be accomplished. *The kingdom of God is within you* said Jesus—and this hidden Kingdom comes only through prayer. *M. T. H., Darien, Connecticut*

**And this is the victory that overcometh the world, even our faith.** *I John 5:4.*

[1] *Fellowship of Intercession* card. Free for postage. Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

[2] *The Call to Prayer* card. 2c each. Available from The Laymen's Movement for a Christian World, 347 Madison Avenue, New York, 17, N. Y.

# To Speak at the Assembly

## Bishop G. Bromley Oxnam

*Chairman of the Division of Foreign Missions*

ONE of the most dynamic speakers on the program of the Assembly at Cleveland, April 18-21, will be Bishop G. Bromley Oxnam of the New York Area, with his fervor for Protestantism and for the Advance program of The Methodist Church.

Bishop Oxnam is a native of California. He received his A.B. degree at the University of Southern California in 1913, and did graduate work at Boston University School of Theology, Harvard University, and Massachusetts Institute of Technology. He also studied in Japan, China, and India.

In 1917 he founded the Church of All Nations in Los Angeles, and developed there the leading social-service institution on the Pacific Coast.

He was elected a bishop of The Methodist Church at the 1936 General Conference, and served the Omaha and Boston Areas before being assigned to the New York Area in 1944. In addition to his episcopal duties, he served as president of the Federal Council of the Churches of Christ in America and as a member of the Federal Council's Commission to Study the Basis of a Just and Durable Peace. He is secretary of the Council of Bishops, vice-chairman of the Methodist Commission on Chaplains and of the General Commission on Army and Navy Chaplains. He also served the National War Labor Board as a special mediator in labor disputes.

Bishop Oxnam has been closely identified with the field of education. During his pastorate at the Church of All Nations, he was professor of social ethics at the University of Southern California from 1919 to 1923. In 1927 he became a member of the faculty at Boston University School of Theology as professor of Practical Theology and the City Church, and was president of DePauw University from 1928 to 1936. Several colleges have recognized his work with honorary degrees.

Bishop Oxnam was a member of the American delegation to Russia in 1926, of the Japanese Education Commission of the International Missionary Council in 1932, and a delegate to the World Conferences at Edinburgh and Oxford in 1937. He represented the American churches at the enthronement of the Archbishop of Canterbury in 1945 and was a delegate to the First Assembly of the World Council of Churches in Amsterdam, Holland, in 1948, where he was made co-president of the World Council.

During the war, Bishop Oxnam served as a member of the Civilian Advisory Committee of the United States Navy. Upon invitation of the Joint Chiefs of Staff and at the request of President Roosevelt, he visited the Mediterranean Theater of Operations. He was a guest of the Greek government, and later was honored by being presented with the Cross of the Grand Commanders of the Royal Order of Phoenix by the late king of the Hellenes, George II.

Bishop Oxnam is the author of many books, and is well known on the lecture platform and the radio. In 1946-47 he was preacher on the National Vespers Program.

## Mildred McAfee Horton

*Vice-President of the Federal Council of the Churches of Christ in America*

MRS. MILDRED McAFEE HORTON has the unique distinction of being the first woman ever to be commissioned by the United States Navy. As wartime head of the WAVES (Women's Reserve, United States Naval Reserve), Mrs. Horton was placed on active duty in August, 1942, as a Lieutenant-Commander. Before resigning from naval service in February, 1946, she was promoted to the rank of Captain and awarded the Distinguished Service Medal.

Recognized as one of the nation's most distinguished educators and civic leaders, Mrs. Horton comes from a family traditionally associated with the church. Her father, the late Rev. Dr. Cleland Boyd McAfee, was secretary of the Presbyterian Board of Foreign Missions and Moderator of the General Assembly of the Presbyterian Church. Her husband, the Rev. Dr. Douglas Horton, is a minister of the General Council of Congregational Christian Churches and former chairman of the American Committee for the World Council of Churches.

A native of Parkville, Missouri, Mrs. Horton attended Francis W. Parker School in Chicago and graduated from Vassar College in 1920, a Phi Betta Kappa. She taught at Monticello Seminary, Godfrey, Illinois, and the Francis W. Parker School, Chicago.

Since 1927 she has served both as a teacher and executive in some of the nation's leading colleges. Starting as an acting professor of economics and sociology at Tusculum College, Greenville, Tennessee, she has been successively dean of women at Centre College, Danville, Kentucky, executive secretary of the Associate Alumnae of Vassar College, and dean of college women at Oberlin College. She was named president of Welles-

(*Continued on page 11*)

# *Christian Faith for a World in Revolution*

THE following devotional materials are related to the general theme of the Assembly and have been prepared by Mrs. Edwin B. White, chairman of the Committee on Spiritual Life of the Woman's Division, for the use of individuals or groups. These materials are based on the series of worship topics to be presented each day at the Assembly by Dr. Harold Bosley, dean of the Divinity School, Duke University, Durham, North Carolina. Individuals and groups across the nation may make use of this material as a part of the nationwide preparation for this Mid-century Quadrennial Assembly of Methodist Women scheduled for Cleveland, Ohio, April 18-21, 1950.

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## CHRISTIAN FAITH FOR A WORLD IN REVOLUTION

### THE FAITH THAT PREVAILS

**Hymn:** "Faith of Our Fathers" (*The Methodist Hymnal*, No. 270)

**Scripture:** Hebrews 11:1-6

**Comment:** As in the days of his ministry on earth, the Savior is still crying out to his followers, "O ye of little faith!" Why are we weak and ineffectual? Why are we unable to "cast out demons" in his name? Because we do not have enough faith in his power or trust in his promises. He has *all power*. He has promised to cleanse, to redeem, and to empower; nothing will be too difficult for us to attempt in his name. Not only does such a faith inspire us; it also sustains us. It makes us humble when victorious, and still trustful when we fail. It makes us noble in times of prosperity, and able to maintain integrity and sweetness of spirit in times of adversity. A great faith in God gives purpose and meaning to life. Trust in his sustaining love and power is the impelling force we need to send us forth in joyous abandon to serve him, come what may. Shall we live out our days "in weak resignation to the evils we deplore"? Or shall we demonstrate

"A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt?"

"Faith is the victory that overcomes the world."

**Hymn:** "My Faith Looks Up to Thee" (*The Methodist Hymnal*, No. 213)

**Prayer:** Almighty God, our loving heavenly Father, increase our faith. Through faith in thee we can speak with authority and serve with courage. Make us to feel more keenly the responsibility to carry on thy work in a world that needs thy divine revelation and redeeming touch. Baptize us afresh with a loving insight into present needs and opportunities. Fill us anew with a holy zeal, that there may be no slackening of effort as we follow in thy footsteps in the days to come. Enable us to impose the self-discipline necessary to become thy co-laborers. Thou art even now walking among us, beckoning to us, challenging us to follow thee. Grant us the vision and the loyalty to follow thee into new paths, to greater heights, and into a larger ministry. May the radiance of our lives and the labor of our hands fulfill in our day the part which is ours in building the Kingdom. In the name of Jesus. Amen.

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## THE CHRISTIAN WOMAN'S RESPONSIBILITY FOR HUMAN RIGHTS

### THE DISCIPLINE THAT STRENGTHENS

**Hymn:** "O Brother Man, Fold to Thy Heart Thy Brother" (*The Methodist Hymnal*, No. 466)

**Scripture:** Matthew 7:13-23

**Comment:** Why is the world still largely unchristian and full of turmoil and misery? It is because not enough Christians are willing to pay the price to make it otherwise. We know what is needed. We know that the applied principles of Jesus Christ can give the total answer to the world's needs; but all too many of us lack the self-discipline that will give fiber and backbone to our personal religious living, the unselfish spirit that prompts us to serve in the church and in the community, the generosity that would make us give of our means, the faith and passion that would compel us to witness for Christ with our lips and with our lives. The Christian faith is a way of life. To follow it requires rigorous discipline. When enough of our Lord's professed followers are willing to sacrifice, to serve as he served, and love as he loved, the world will grow better and come nearer to a realization of his dream. This ideal cannot be accomplished by halfhearted, spasmodic efforts to be like him. It will take day-by-day persistence in personal devotion, in tracking down the *causes* of evil in our communities, in boldly standing for what is right—at whatever cost, in serving Christ through the church and in living

as a world citizen wherever we are. A passionate concern for the welfare of people everywhere will color our behavior toward all with whom we come in contact. To love our neighbors as ourselves *does* take discipline, but the reward is to become a companion of the Most High, and the result will be a better world.

**Prayer:** (*Read the prayer "For Social Service," The Methodist Hymnal, No. 516.*)

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# THE CHRISTIAN WOMAN'S RESPONSIBILITY FOR WORLD MISSIONS

## THE LIFE THAT ENDURES

**Hymn:** "The Voice of God Is Calling" (*The Methodist Hymnal,* No. 454)

**Responsive Reading:** "Missions" (*The Methodist Hymnal,* p. 634)

**Scripture:** Matthew 5:13-16

**Comment:** The Christian woman's responsibility for world missions is clearly set forth in the purpose of the Woman's Society. It is: "The purpose of the Woman's Society of Christian Service shall be to unite all the women of the church in Christian living and service; to help develop and support Christian work among women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such service activities as will strengthen the local church, improve civic, community, and world conditions. To this end this organization shall seek to enlist women, young people, and children in this Christian fellowship, and to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a World Christian Community." A great faith in a loving God, coupled with consecrated service, can go far toward helping establish a world Christian community. Each person has a responsibility to know God, to trust God, and to serve God to the best of her ability. Each has a responsibility to join with others in an "Advance for Christ and His Church." Fellowship with God impels us to cultivate fellowship with man, and when Christian fellowship becomes widespread, there will be "One World in Christ." Are we willing to pay the price in order to be the kind of women we ought to be, and to do for the Kingdom what we ought to do?

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***The* ASSEMBLY BULLETIN**

**to be issued in one volume at the close of The Assembly**
**APRIL 18-21, 1950**

**MRS. E. LeROY STIFFLER,**
**420 Plum Street,**
**Cincinnati 2, Ohio:**

**Enclosed please find twenty-five cents ($.25) for which please send me *The Assembly Bulletin.***

*Name*_____

*Street*_____

*City*_____

*R. F. D.*_____ *State*_____

**(The *Bulletin* will be mailed at the earliest possible date following the close of The Assembly.)**


**Hymn:** (*Read the hymn, "Eternal God, Whose Power Upholds," The Methodist Hymnal, No. 476.*)

**Prayer:** "For Missions" (*The Methodist Hymnal,* p. 515)

## To Speak at the Assembly

(*Continued from page 9*)

ley College in 1936, resigning from this office of honor and responsibility in June, 1949.

Mrs. Horton holds eighteen honorary degrees from universities and colleges. She is also a member of the United States National Commission for UNESCO, and a board member of several colleges in the Orient.

BISHOP HAZEN G. WERNER

*Resident Bishop of the Ohio Area*

THE Communion service, that hour of spiritual renewing at the Assembly, will be in charge of Bishop Hazen G. Werner.

Bishop Werner was born in Detroit, Michigan. After completing his studies at Albion College, he did graduate work at both Columbia and Drew Universities.

Honorary doctorates were conferred upon him by Albion College in 1934 and Ohio Wesleyan University in 1941.

It was in 1924 that he was ordained, his early pastorates being in Detroit and Flint, Michigan. For eleven years he was minister of the Grace Methodist Church of Dayton, Ohio, prior to his professorship at Drew University from 1945 to 1948. In 1948 he was elected a bishop of The Methodist Church.

Bishop Werner is the author of the following books: *And We Are Whole Again; Real Living Takes Time.* He also contributes articles on counseling and personal problems to religious magazines.

At a downtown church in Detroit, he pioneered in developing a Personal Trouble Clinic in collaboration with a psychiatrist and a family visitor and in co-operation with the police and health departments and other public agencies.

# HOME NEWS

### In Memoriam

*Deaconess Frances Denton* was consecrated in 1909, following her graduation from Scarritt Bible and Training School, Kansas City, Missouri. She served in the state of Missouri for six years and in Texas for six years, including appointments to Holding Institute at Laredo and Valley Institute at Pharr. She also served Brevard Institute, Brevard, North Carolina. Miss Denton was retired September 1, 1938, and made her home with her mother and sister at Fort Smith, Arkansas. She passed away on June 11, 1949.

*Miss Mary Ann Wilson,* who was retired in 1924, died at Elmore Home, Milwaukee, Wisconsin, June 15, 1949. A friend wrote of her: "She was one of God's own bringers of joy, and we shall miss her wonderful influence in the home." Miss Wilson served as a deaconess at the Welfare Baby Fold, Normal, Illinois; Asbury Hospital, Minneapolis, Minnesota; Milwaukee Girls' Home, Milwaukee, Wisconsin; and Agard Rest Home, Lake Bluff, Illinois. She was graduated from the Chicago Training School in 1905.

*Miss Ruby Davis,* a retired deaconess who was ordained deacon in 1925, served as pastor of the Methodist churches in Cuba, Kansas, and Oneida, Kansas. She also served as pastor's assistant at Centenary Church, Salt Lake City, Utah. After her retirement in 1939, Miss Davis made her home in Belleville, Kansas, and at the Methodist Home for the Aged, Topeka, Kansas, where she died on November 9, 1949. She will be remembered for her inspiring poetry published in *The Church School Journal* and other Methodist periodicals.

### Special Days at Jesse Lee Home, Seward, Alaska

*School Days.* Mothers who think they have a busy time hustling their youngsters off to school should take a peek at the hurry and scurry in Jesse Lee Home on school mornings. It is quite a major operation to get such a big family off to the right school at the right time. Thirteen teen-agers go down to high school in the new bus. With them go eight small children to Mrs. Pierce's kindergarten. At home the majority of the children are getting ready to go over to Bayview School. But this is not yet all. When 9:30 comes around, nine more tiny tots are to be found in our own nursery school conducted by Miss Bertha McGhee. The first week of school was the most confusing, but it still takes a great deal of patience and co-operation to get every child "off to school."

*Harvest Day.* Wednesday, September 28, was Harvest Day at Jesse Lee. The sun shone brightly after many days of rain. Mr. Cassel felt this was the day the potatoes should come out. So, many hands made light work. Everyone, from first grade through high school, matrons included, became field hands for a day. The work was hard, but fun, too. The long drag of the afternoon was broken by the advent of sandwiches and cocoa. This lunch tasted especially good in the crisp, fall air and gave each one a lift to keep on and finish the work. When the day ended 355 bags—well over 400 bushels of potatoes had been harvested, along with many bags of carrots. The boys have worked faithfully after school and on Saturdays to bring in a big crop of lettuce, onions, red beets, turnips, etc. But on this, our big day of harvest, all hands joined in and a good time was had by all.

—Ruth H. Cassel

### Opportunities at Wesley House, Fort Worth, Texas

Not long ago someone said, "So you are going to work with Latin-American people. Do you think you will like that?" Jesus said: "Go into all the world . . . ." So we go. Some to far countries, some to neglected areas in our own land, and some to groups of people who have special needs.

The immediate neighborhood of Wesley House is partly industrial. We have a soap factory located near the stockyards, an ice-cream factory, a molasses company, and a mayonnaise factory. The people live in small three- or four-room houses, most of them unpainted. Most of the families are large. The language used at home is usually Spanish. In the school near by there are only five grades. A large number of the children are thirteen or fourteen years old, being retarded because they do not use English well. A good many of these children come to the clubs at Wesley House. Some are healthy looking and well cared for. Some appear unkempt and undernourished. They average about as well as children of any nationality and of similar economic and educational backgrounds. We seek to bring them more of the abundant life by helping them to find it themselves. Much is done by direct teaching in classes, English, citizenship, cooking, and sewing. More comes as a by-product of various clubs. As a result, Mary may be a little better poised; Ruby has been on time now for three weeks; Joe has learned to tie his shoelaces. Virginia reported that she had worked all day Saturday while her mother was away, giving the house a thorough cleaning. We are proud of this, because Virginia learned about a clean house by cleaning our clubrooms at Wesley House. These are some of the ways in which we are endeavor-

**A cozy corner in the new Latin-American Social Center, San Marcos, Texas**

ing to make a more abundant life possible for the people of our community. Sometimes it is just being a good neighbor.

—Iva Conner

### What Harwood School Means to Me

I come from a poor family. We live out in the country and I didn't have a choice of schools as many others do. The only school in my home town is a one-room grade school. In the winter it was cold, sometimes snowing or raining, and because of muddy roads I had to stay home. At other times I didn't go to school because of lack of teachers. Now that I am at Harwood, I have some really wonderful opportunities which I thought I would never have. The opportunity to go to school and to live a Christian life along with others. From what I have learned at Harwood, I hope to accomplish something worth while during my life, and I pray that those girls who face disadvantages in getting an education may have the opportunity to go to a good school like Harwood.

—Marcella Lucero,
Cabezon, New Mexico

### Dedication of Latin-American Social Center, San Marcos, Texas

A quarter of a century ago a small group of women, with little money and great faith, met in an old store building at San Marcos, Texas, to organize a ministry of service for the welfare of a minority group of our people. The dedication, January 8, 1950, of the new building for housing the activities of the Latin-American Social Center marked a long forward step in the Advance of the Woman's Society of Christian Service in this section of His Kingdom. Mrs. C. E. Barr, president of the South Central Jurisdiction, was the principal speaker, while the Woman's Division was represented by Mrs. S. E. McCreless and Miss Marjorie Minkler. Those who attended the service represented many groups and agencies, for invitations had been extended to all deaconesses who had served there, to the pastors of all Protestant denominations in this and adjacent towns, to representatives from all the Woman's Societies of Christian Service in this area, to all organized welfare groups among the Latin-American people, and to delegates from all local clubs and church groups who have long supported this work.

The new building, a gift from the prayer and self-denial of Methodist women around the world, is well suited for carrying on all the activities projected for the enrichment of the Christian life of the people whom it serves. There are comfortable living quarters for the workers, a lovely kindergarten room, a boys' workshop, clubrooms for all ages, a large playground, a clinic, and an ample auditorium. San Marcos, with its State College and other good schools, is strategically located for just such work as has been undertaken here. The Center is staffed by the Misses Mary Riddle and Helen Osborne, deaconesses, well fitted by training and experience to make the place a blessing in the Christian development of this community.

Frances McKinnon Mortan

### Week of Prayer and Self-Denial Observed in Nome

Helps for the observance of the Week of Prayer and Self-Denial reached Nome the last week of October—the very week itself. When Dr. Fred Langsam, hospital superintendent, and Rev. Robert Treat, pastor of the Methodist church, realized that Maynard-MacDougall Memorial Hospital was one of the institutions designated to receive help from the offering, they said surely a service must be held there in Nome. And it was held! It was a union service at the Lavinia Wallace Young Mission, the program being quickly arranged by the Woman's Society of Christian Service. Dr. Langsam told of the new operating table, delivery-room equipment, and X-ray that had just been received. Miss Esther McCoy, new Woman's Division director of the community center, explained that some of the money would be used to help such centers in Korea. Mrs. Robert Treat pictured Aoyama Gakuin (also to be a recipient) as she had known the school in Tokyo when living in Japan with her missionary parents. Mrs. Blanche Weyenna, president of the Native Sisterhood, made a prayer in the Eskimo language, and a native youth prayed in English. *The offering amounted to forty-one dollars!*

#### GREETINGS

**The Editor would like to squeeze a word in edgewise. I do want you to know that I have arrived in New York. I settled in the swivel chair, pencil in hand ready for work on January 18, just in time to help read proof on this issue.**

**A hearty welcome greeted me. Messages, verbal and written, warmed my heart. Gorgeous flowers from my Western Jurisdiction and from the office staff, together with a clever poster executed by our technical production manager, Mr. Anton Pilversack, adorned my desk.**

**All these appreciated evidences of confidence give me courage to undertake the big task of making *the Methodist Woman* live for you.**

# FOREIGN NEWS

**Recently Sailed for—**

*Angola:* Miss Violet Crandall.

*Japan:* Misses Dorothy Croskrey and Ethel Bost.

*Southern Rhodesia:* Miss Wilma Peterson.

### Latin-America

Dr. Manuel Aldama, executive secretary for Protestant Radio in Latin America, writes: "After long planning and waiting, we have been able to start the production of records in the three recording studios that have been established by the Committee on Cooperation in Latin America, in Mexico City, Buenos Aires, and São Paulo. Already the records are available in Mexico and Argentina. Among the first recordings made in Buenos Aires were those of the Juan Sebastian Bach Choir of the Union Theological Seminary, under the leadership of Professor Eduardo Carambula."

Miss Alcira Lopez, graduate of Crandon Institute, Montevideo, Uruguay, and teacher of physical education there, was sent by the Uruguayan government as a delegate to the great anniversary of the beginning of Swedish gymnastics, held in Stockholm, Sweden.

### China

Most of the China missionaries of The Methodist Church have remained at their posts under the new regime. Funds for them and the work are going unhindered to all parts of China.

The readjustment has brought many difficulties. Missionaries are limited in their geographical movements, but still are able to serve. Church schools and hospitals are handicapped in many ways. Nevertheless, these institutions are able to carry on and Methodist workers continue to preach "the good tidings."

Chinese Methodists are grateful for past aid in missionaries and money. They request our continued gifts and prayers. They also ask us to trust them, saying in recent letters:

"Have faith in us. We have made mistakes in the past. We shall doubtless make mistakes in the future, but trusting in God, we will do our best. Have faith in us."

Responding to this plea, the Board of Missions and Church Extension, at the Annual Meeting, cabled the four Methodist bishops in China as follows:

"Board rejoices at news of continuing Christian witness and service to people in your area. We renew assurance of our friendship for Chinese people. We are eager to co-operate with Chinese Methodism in its ministry to spiritual and physical good of people. God bless you and your area."

### Korea

From Dr. Helen Kim: "I found the general conditions not one tenth as bad as I had been made to believe. There prevails in this city of Seoul peace and order, quiet and happiness in a surprising degree. Economic prosperity and social security are still to be established. The news of guerilla activities in our southern mountainous regions as well as of frequent conflicts at the 38th degree parallel, gives us enough concern over our national affairs. And the news of cold war going on in other parts of the globe makes us aware of the world-wideness of our present-day problems. But otherwise life continues serene and people think, plan, and work for posterity. This is true of even the refugees in huts and camps and of our soldiers on the front line. Remember, the 'cold war' in Korea is quite hot!"

Dr. Alice Appenzeller writes: "On October 22, in Chungdong Church, Seoul, a great group of friends gathered to honor Mrs. Myunghak Saw Ham, dean of students at Ewha Middle School during twenty years of service. A handsome woman of forty-five, she looked like a queen receiving tribute from hundreds of past and present Ewha girls. I thought back to the day in 1915 when Miss Lulu Frey called me out on the veranda to see a special sight. There were five little girls who had walked all the 200 miles from Kangneung to come to school, and their fathers, who had carried their bundles 'piggy back.' No Korean who was not a Christian would have done that for a mere daughter. Myunghak's parents are still living, so far as she knows, but across the border in North Korea. Her father was a lay preacher and held services in his own home, which was confiscated by the Soviets. No word comes from there now."

### Japan

Miss Olive Curry writes: "This week end we have had a big UNESCO conference in Nagasaki. They opened it by throwing a spotlight on three UNESCO mottos, then as the stage gradually became light, our Kwassui Chorus began singing, 'If With All Your Hearts,' by Mendelssohn, and followed it with Malotte's 'Lord's Prayer,' which they do beautifully. There were plays, 'The Merchant of Venice,' and one by a Nagasaki writer, an address, and a new UNESCO song. It was my privilege to write the music for its beautiful words, and to teach it with the help of the Kwassui Chorus to the several thousand people gathered in our largest city hall. It was fun! Probably the first time some of them had ever heard an American talk Japanese!"

(*More Foreign News on page 20*)

# Clementina Butler

BAREILLY, INDIA, 1862—BOSTON, MASSACHUSETTS, 1949

THE Good Samaritan won his imperishable place in the Holy Book because he not only saw a need—*he did something about it.*

The life of Clementina Butler is the record of a woman of rare insight who not only sensed great needs but had ability to think out ways of relief, and then to put into action all the strength of a powerful conviction to bring to pass the plan her mind and heart had conceived.

Miss Butler had a pioneer's spirit. The list of major undertakings which she either started or to which she supplied an enthusiastic influence in promoting is remarkable. The Woman's Foreign Missionary Society of the Methodist Episcopal Church, of which her mother was one of the founders, was perhaps her first love. For years she gave all her abilities to this organization.

In 1866 there came to America a very remarkable person. She was Pandita Ramabai, a high-caste but educated widow. She came to America seeking help for the suffering widows in India. Miss Butler and her mother at once gave her their support. The Rāmabai Association was formed through Miss Butler's efforts and for many years she served as its treasurer. Out of this organization came the first school for widows in India.

When seventy years of age, Miss Butler organized an interdenominational committee on which ten women's boards were represented. This became the Committee on Christian Literature for Women and Children in Mission Fields. Its effort has been to supply Christian reading through magazines and other literature in several languages and many vernaculars. This is now one of the projects of the World Day of Prayer.

Miss Butler was one of the two women who started the Annual Conference on Foreign Missions at Northfield, Massachusetts, in 1903.

Perhaps the project closest to Miss Butler's heart in recent years and one which was entirely her personal responsibility, creatively and financially, was the publication of pictures depicting scenes in Christ's life, printed in colors, designed by native artists, and made available at so low a cost that even the poorest may buy and place them on the walls of their mud huts, thus replacing the revolting pictures of Hindu gods and goddesses.

One of the staunchest friends of old Tremont Street Church, Boston, Massachusetts, where the Woman's Foreign Missionary Society was organized, Miss Butler fought for its preservation when a time of crisis threatened its very existence. Into this church she gathered many rare and valuable articles of historic significance in the story of Methodist missions and set up a museum for their safekeeping. After unification, she secured funds from the eleven branches of the Woman's Foreign Missionary Society, sufficient to place eleven beautiful windows in the sanctuary of the church, each a memorial to one of the branches.

Clementina Butler was born in Bareilly, India, of missionary parents. The climate of India barred her from being a missionary to that country, but in the providence of God she so filled all her active years with a type of service peculiar to her abilities that she contributed quite as much to the church and to missions as she could have done on the field.

Three times she visited India, and each time returned with a conviction that found expression in some new undertaking. But all her heart was not in India. She loved Mexico, where her father and brother gave many years of service to the church. Six times she returned to Mexico. The last time she flew alone to participate in the celebration of the seventy-fifth anniversary of the founding of Methodist missions by her father.

In addition to these many interests and activities, she found time to write several books.

But Miss Butler was more than an aggressive promoter of good causes. Her friends were very precious to her and their well-being was her deep concern. She also had a genuine appreciation of music, having studied it for a time in her young womanhood. As for flowers, her affection amounted almost to adoration.

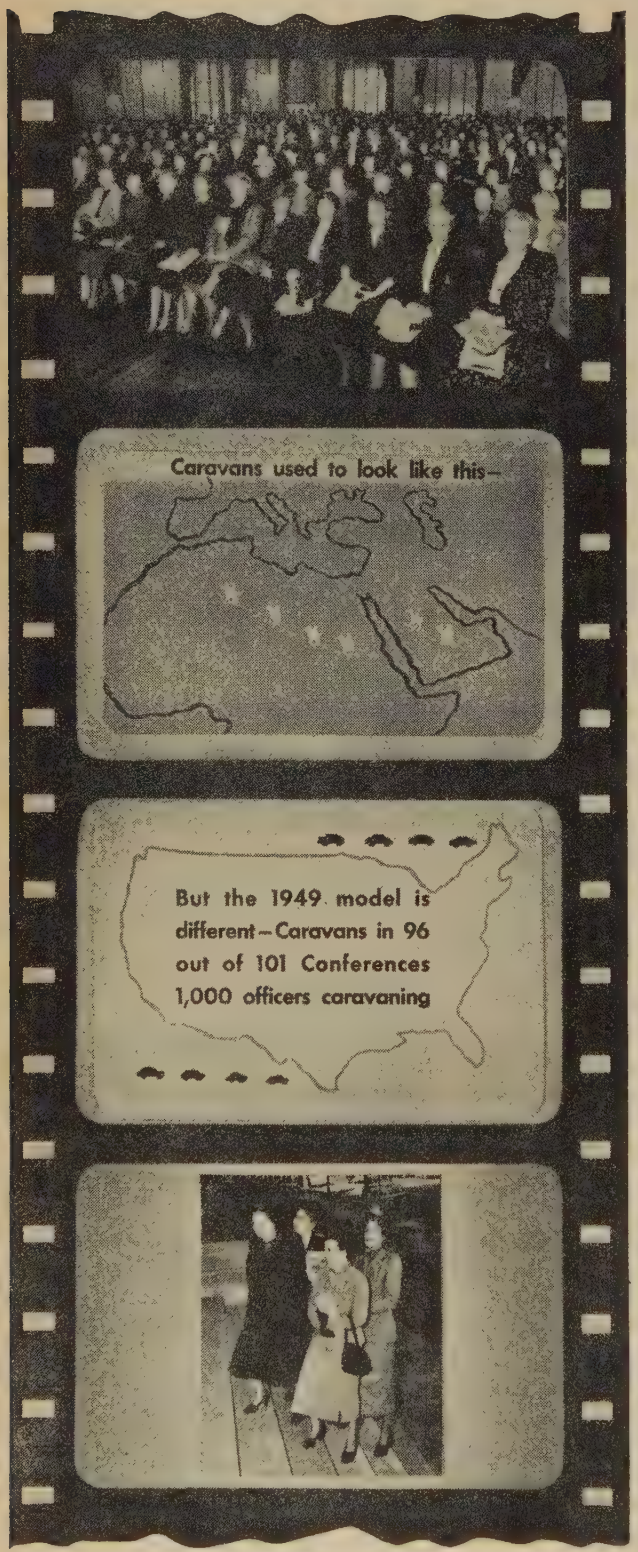
Sometimes her friends would remonstrate with her because of the unremitting effort she put into the projects she sponsored. With a toss of her head, she would reply, "The king's business required haste." That settled it for her. No time to dally or delay! For herself and for all whom she could influence and interest, now was the only acceptable time in which to prosecute the king's business.

—ANNIE G. BAILEY

**Mrs. Satyaviti Chitambar, Mrs. Prem Nath Dass, and Miss Clementina Butler**

# The Advance Program

**(At the Annual Meeting at Buck Hill Falls, Pennsylvania, December, 1949, Mrs. Eloise A. Woolever, Executive Secretary of the Woman's Section of the Division of Education and Cultivation, gave an illustrated report. With some minor changes it is reproduced here, for all to share.[1])**


Caravans used to look like this–
But the 1949 model is different–Caravans in 96 out of 101 Conferences 1,000 officers caravaning

Education and cultivation has been carried on this year largely in the framework of the Advance program of the Woman's Division of Christian Service. The Advance is not something extraneous—it is the extension, the enlargement of the regular program.

To plan for this, three hundred women met at Columbus, Ohio, in the fall of 1948, and work was begun toward the meeting of the four Goals, now widely familiar.

The outstanding activity this first year of the quadrennium has been the Advance Caravans.

Hundreds of reports have come from the Caravans, similar to the following: "Stimulation of interest in literature, study books, and program materials."

"Thirty-three and a third per cent increase all along the line."

"Discovered three young women, one young man, for full-time service."

The Caravan was made up of four women like these.

Caravans played an important part toward the following accomplishments in the first year of the Advance:

50,000 more members—360 more societies.

14 more summer schools—2,221 more women enrolled.

185 new missionaries and deaconesses.

$1,023,768 more in total giving to the work of the Woman's Division.

$4.27 per capita.

[1] Pictures—Methodist prints.

# *Advance Program*

This group is one of those 360 new societies. The wives of theological students at Emory University were given, at their request, a course in the work of the Woman's Society of Christian Service. As part of the course they formed a model society: then they decided to *become* that society.

In the societies, women study the world—its needs and opportunities. The growth in missionary education is heartening.

In 1944— 51 schools— 8,968 enrolled.

In 1949—101 schools—16,058 enrolled.

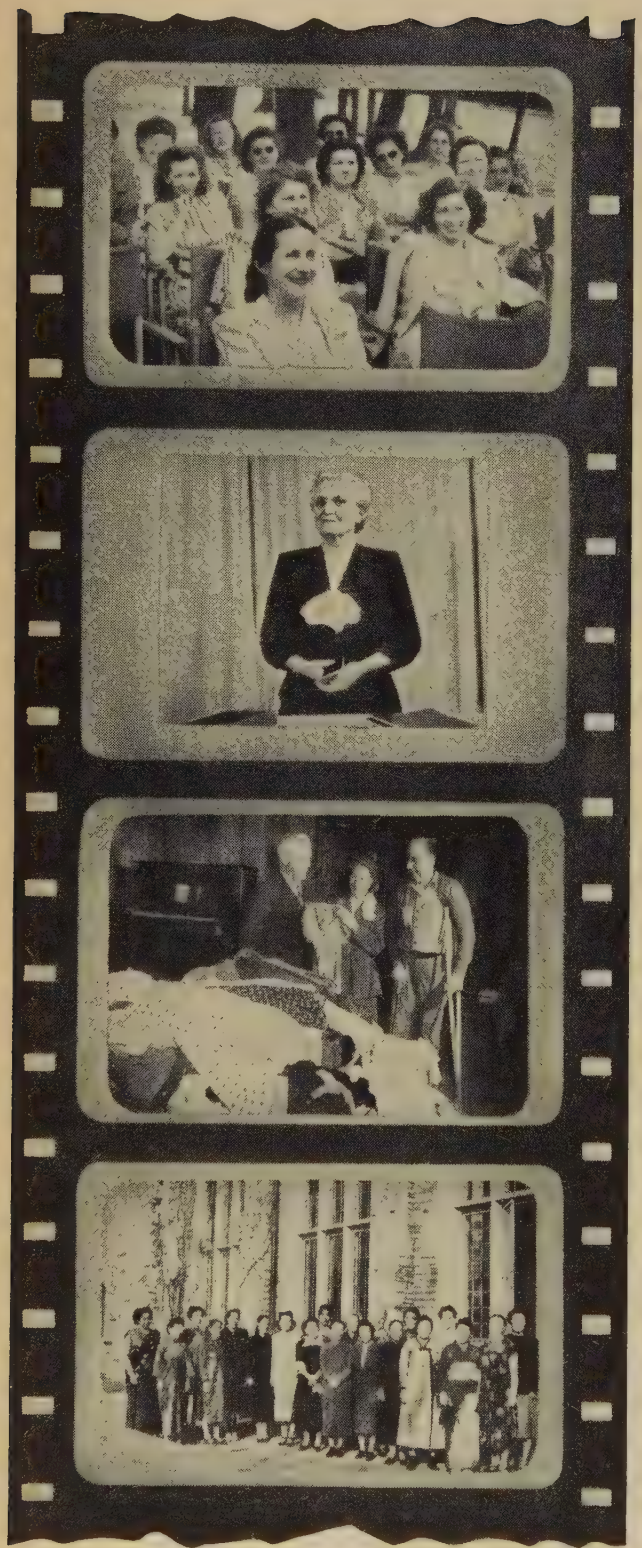
Someone has said, "If you want to build a new world, the first step is to know this one."

As people know, they care.

As young people learn of the fields of service that are open, they commit themselves to the task. This is a group of those commissioned.

As women in the local society are informed, they give.

# Advance Program



Many of the women who are studying, giving, and serving are the women of the Wesleyan Service Guild—the organization for the gainfully employed woman.

Fifty-five Guild Weekends had an attendance of over 3,000 Guilders who met to study, discuss their program, worship, and play together.

As Guild members marry and form their own homes, they go into the Woman's Society of Christian Service. Nearly 2,000 Guild members transferred last year to the Woman's Society.

One means of informing and interesting women of the Woman's Society and Guild is through the itineration of missionary speakers, home and foreign. One jurisdiction officer wrote of the great impression made by a missionary recently returned from Communist China:

"This morning she told of the Chinese Church advance. If Chinese women can advance after ten years of war and communism stalking them, then we certainly should advance in meeting all four Goals and more."

We have been privileged in our guests from overseas—among them Miss Sarah Chakko of India; Dr. Matsumoto of Hiroshima, Japan; Miss Tokunaga from Fukuoka, Japan; and Mrs. Nyqvist of Finland.

Some clothing for relief was given after Mrs. Nyquist had addressed a meeting. It was repaired and made ready for shipment through the Goodwill Industries.

Twenty thousand foreign students in this country are one of the greatest opportunities for the Christian approach. A group at Scarritt College is *giving* service while *training for* service.

Emphasis on recruiting has been made by the Student Department, thus expressed:

**W**-anted
**S**-tudents for
**C**-hristian
**S**-ervice

# *Advance Program*

The decision to go into full-time service takes place often before college days—as youth learn of the missionary program of the church.

Receipts of the Methodist Youth Fund from June 1, 1948 to May 31, 1949, were $338,599.

Even before the teen age, interest in missions begins as boys and girls learn that this is our Father's world.

In the first weeks of 1949, children on Sunday mornings and in additional sessions learned about Christian adventures in China and Puerto Rico.

Literature and published materials play a large part in education and cultivation. Here a Christian couple looks over WORLD OUTLOOK, the joint magazine of the Division of Education and Cultivation.

And besides our work through the Woman's Section of the Division of Education and Cultivation, we extend our outreach through interboard and interdenominational activities, helping to build the ecumenical church.

The hands have been many and eager that have been dedicated to the task: and we face the future with the certainty expressed by Japan's poet-evangelist:

"God . . .
Knows . . .
The things He will do for the world
Using my hand."

—TOYOHIKO KAGAWA [2]

[2] From "Discovery," by Toyohiko Kagawa, in *Songs of the Slums*, copyright 1935 by Whitmore and Smith. Used by permission.

## More Foreign News

(*Continued from page 14*)

### India

Miss Evelyn I. Wells, principal of Girls' High School, Kanpur, writes, "In all of our classes we are stressing the study of Hindi, the new national language. Monday is Hindi day, with the principal preaching a bit shakily in Hindi, and the day's conversation restricted to Hindi.

"We are delighted with the interesting developments in our expanding kindergarten department, under the new Parsee kindergarten mistress, a B.A. Licentiate-in-Teaching from Isabella Thoburn College, where she was the prize student in the new kindergarten and nursery-training course. She has worked out so many fascinating projects, accomplishing fine results, even though she has to have three classes going at once because of the number of non-English-speaking students. We hope to start a nursery school under her direction.

"The religious life of the school has received new impetus from several sources. The first is the arrival of a young, energetic Anglo-Indian minister for our school church. He is taking an active part in the life of the school, conducting physical-training classes for the boys, a weekly chapel service, and including our senior boys and girls in his new Christian Youth Fellowship.

"Another source is the presence among us of Miss Evelyn Strader, our new missionary. She is a religious education major, and is already taking a vital part in the work of the school and church, being an excellent Sunday-school superintendent, teaching one of the senior Scripture classes in school, and helping out with our program of social activities.

"Our religious clubs, the Y.W.C.A. and the Jessie Bragg Circle of the King's Daughters and Sons, with enlarged programs, are quickening the spiritual pulse of the school. The Y.W. had an impressive installation service for new members recently, with one of the officers of the national organization as guest speaker. The King's Daughters and Sons have raised money to help our own Indian missionary to Africa, and have made one of their activities a prayer band which meets daily before school, under student supervision. I wish you might hear some of their truly beautiful extemporaneous prayers. Six of the members have dedicated their lives to full-time Christian service, and others are contemplating the idea. I consider this activity and its exciting outcome the most significant factor in our work this year.

"We are very grateful indeed for all the assistance you have given us with money and supplies of visual-aid equipment, magazines, and used clothing, and for the great encouragement of your fine letters. With a progressive decrease in government grants, we sorely need our friends' generosity."

### North Africa

In 1945 the Woman's Division of Christian Service had in North Africa two active missionaries. In October, 1949, the number had increased to nine. Miss Akilla Zaidi, the only woman Crusade scholar from North Africa, has returned and is now at Il Maten in the Kabyle Mountains in charge of the school. She is helping to develop rural social work. Her commitment to Christian service, her excellent training for rural education, and the fact that she is a citizen of North Africa are invaluable assets.

Three of the new missionaries are from Switzerland. The latest to arrive is Miss Helen Hasler, also a Crusade scholar. The Woman's Society of Christian Service of Switzerland is co-operating in the support of each of these. Miss Ruth Lawrence and Miss Margery Short have transferred from Poland.

### Africa

Miss Lulu L. Tubbs has served through most of her years in Southern Rhodesia as a teacher or principal of one of the schools. She has longed to be free to work with former students and with other Christian African women throughout the conference. Occasionally she has been appointed to the rural evangelistic work, but always the need for missionary teachers in the school has called her back to schoolwork. At the last conference the bishop was able to appoint her to the evangelistic work she had long desired, and for which the need was urgent.

Recently Miss Tubbs wrote of a Bible school at Sunny Side, Lisnacloon, Mutambara District—"The Bible School has closed and the women have gone home to their duties and responsibilities. They are a precious lot of mothers. One mother, whose husband is at Old Umtali studying for the ministry, was especially concerned because they are from the Congo, and they go back to very dark places. She stood and told us how she would sometimes be the only Christian woman in a place, and she would go into her hut and pray all alone. She made me think of David Livingston praying for the Congo. We had six women from other districts. I have asked these other missions to have the women's expenses paid by their Woman's Societies, as we want to keep the Bible school as self-supporting as possible. All food and travel expenses should be paid by those societies that sent representatives. Then they will feel it is their own Bible school.

"Mr. Eriksson, one of the missionaries from Mutumbara and supervisor of the district schools and churches, is very much interested in the Bible school and visitation program. He taught an afternoon class at the Bible school, and his messages on prayer were very helpful indeed. In the morning we studied the Book of John, and had children from a near-by village school come for flannelboard lessons and memory verses. As a result we are planning to have Bible school at Chakohwa next vacation."

**THE CLIPPER FLIES AGAIN**

**In alternate months for the remainder of the quadrennium, the *Clipper* will appear in this form. Please give it as wide publicity as possible.**

# ADVANCE CLIPPER

ISSUE 9 MARCH, 1950

ADVANCE 1948 1952 GIVING RECRUITING EDUCATION MEMBERSHIP WOMAN'S DIVISION OF CHRISTIAN SERVICE THE METHODIST CHURCH

## "ENLARGE THE PLACE OF THY TENT..." "LENGTHEN THY CORDS—and— STRENGTHEN THY STAKES" ISAIAH 54:2

**ARE OUR TENTS LARGER**——— as a result of our first year of ADVANCE effort?

**OUR CORDS LONGER**——————— through increased responsibility?

**OUR STAKES STRONGER**——————— in an intensified effort?

## LET US TAKE OUR OWN MEASUREMENTS

The person-to-person contact of the caravans will be continued with a different stress.

A plan for chain visitation will be prepared by the district Promotion secretary, whereby every society will visit some other society or some unorganized church, in the course of the year. This should result in a mutual evaluating and strengthening.

SOMETHING NEW? That depends on what you *call* new. It goes back to the days recorded in Isaiah:

> "They helped everyone his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith. . . ."
>
> Isaiah 41:6, 7.

# "AND ONE TO GROW ON!"

The Woman's Society of Christian Service will be ten years old on September 10, 1950. Ten years of steady, healthful growing makes a birthday party seem in order. So, in connection with the chain visitation plan for societies, you may like to introduce some or all of the following ideas:

I. That you ask the society you are listed to visit, "What would you like for your birthday?" They will answer (we hope!) with a request for aid at certain points. Maybe they will catch you off guard by asking about something that is *your* weak spot, too! All the better, for it will strengthen both groups to have one of your women study up and share it.

II. That you—as the visitors—take a birthday cake: yes, a *real* one—with ten candles, representing goals, "and one to grow on." The receiving society will light the candles only to the extent that goals have been met by them. The suggested goals are as follows, covering the period from June 1, 1949, to June 1, 1950:

1) A net increase in membership

2) A growth in study courses (more courses, or more women enrolled, or better work done)

3) Action growing out of study

4) Increase in magazine subscriptions

5) Use of the regular, prepared material for monthly programs

6) A deepening of the spiritual life of the society through, for example, a new prayer group—observance of the Week of Prayer and Self-Denial—observance of the World Day of Prayer—more attention to the Fellowship of Intercession

7) A one-third increase in money sent district or conference treasurer for appropriations (In this goal you may count from June 1, *1948*)

8) Children's additional sessions, or a World Friendship Group

9) A Student secretary who works at her job

10) Specific prayer and genuine search for new recruits

III. That the program which you prepare, when it comes your turn to be the receiving society, be the *regular* program for the month, given as effectively as possible, not depending on an outside speaker.

Each society and Guild, having made its visitation, is entitled to receive a special card of recognition, as having been enrolled in the "Society of Encouragers."

**WHERE OUR CARAVANS HAVE RESTED,**

**we have gleaned such comments as these:**

**"We have an advantage over the Wise Men because we know the kind of gifts Christ would have us bring—gifts of money only as they can be used to bring better life to others."**

**"No matter how good it is, one camel by itself does not make a caravan."**

**"No caravan ever reached its destination by standing still."**

**"Six women from one little country church had never seen *A Guide* and were not familiar with *the Methodist Woman*."**

**"CAN YOU IMAGINE *THAT*?"**

**"A public-school teacher in New York City said to me recently, 'John has just arrived from Puerto Rico, and was put into my class with boys his own age. He speaks almost *no* English and has never been to school. Can you imagine that?'**

**"I was glad to tell her that fewer 'Johns'—and their teachers—will find themselves in that predicament in the future, since Advance funds are making possible new day-school units in Villa Palmeras, Arecibo, and Buenos Aires!"**
***(A Woman's Society of Christian Service officer)***

# "MORE STRESS ON WHERE THE MONEY IS USED—"

said a Field Worker, when she was asked to make suggestions for Advance publicity and promotion.

Here are a few of the results and opportunities of ADVANCE:

## "BEHOLD, I MAKE ALL THINGS NEW" in the Mining Community at Dilles, Ohio

MINING towns have an uncertain life tenure, and Dilles was no exception. Through its hundred years as a mining community it was constantly expected that the mines would be worked out and the location abandoned. So, why build permanently? Thus—a temporary school building only: no permanent religious program by any denomination or sect; the religious life of the community ministered to, these past twelve years, by a worker going from the Holloway Deaconess Home in Bridgeport, and using the temporary schoolhouse.

But this time the pessimists were disappointed. New veins have been found which are expected to produce for at least thirty-five years—maybe fifty. A power plant, a prospective chemical plant, 200 new homes, were an irresistible challenge to permanent building. And on August 4, 1949, the cornerstone of our community center was laid—a center which will provide a religious and social program for the community. The miners gave their time, outside of work in the mines, to do much of the construction work. The whole locality was jubilant in the prospect of this which may well prove the greatest Christian force this community has ever known.

## "UNLESS WE DREAM LARGER DREAMS. . . ."

Gertrude Feely, new missionary en route to Japan, writing from shipboard, shares her plans:

"I recognize that my plans are dreams, that many changes will necessarily emerge in those plans, but I also believe that unless we dream large dreams we shall accomplish only small tasks.

"I am appointed to youth work in the Kobe-Osaka-Kyoto area. Youth work in Japan is yet largely local in its scope. The united church in Japan (Church of Christ) opens up opportunities in this area never present before. Youth work has never been organized effectively on the district or national level, but I believe that step is necessary if the church is to meet the challenge of life today.

"There are many appeals to youth in Japan at this time. Communism, with its emphasis on its world-wide scope, its goal of helping 'the working peoples of the earth,' offers a road that seems good to many. Communism is well organized, asking youth to share in a crusade. Youth groups are a feature of its program. A certain type of nationalism appeals to a defeated nation. People must have self-respect and, where defeat has brought humiliation, they clutch at that which promises to restore a sense of worth and value.

"The church must develop a program for youth that will challenge their energies, loyalties, vision, and ability to sacrifice; this program must be developed in co-operation with youth themselves. They must have a chance to share in its shaping and development.

"The Japanese church will reach its true stature only when it adequately provides for the leadership and training of its youth."

## "WORLD-WIDE COMMUNION IN INDIA"

World-wide Communion Sunday came midway during the days of the annual youth camp of the Hyderabad Methodist Boys' High School and the Stanley Girls' High School (India), attended by 125 young people. The emphasis was on *service,* and the leaders challenged Indian youth to serve Christ in their own land.

"As a result, on the last evening, thirty young people stood before the group signifying their intention to serve Christ wherever he might call them. This is really a tremendous thing for them to do, since anyone with an education in India is practically assured a good job working for the government or a bank, but working for the church means that they can earn only about one half as much. Another group will spend a month in village social-service work.

—NELS AND MARJE HOFFMAN

**"AS EFFECTIVE AS WE MAKE IT"**

**Ernest Sells, missionary in Umtali, Southern Rhodesia, Africa, says of the Advance for Christ and His Church that it "will become just as effective as we are prepared to make it."**

## 100 PER CENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the society: (Listing heretofore has been by *states*. As given here, it is by *conferences*.)

*Baltimore* Conference—*Washington East* District: Galesville, McKendree (Washington); *Washington West* District: Brandenburg.

*Central New York* Conference—*Elmira* District: Tyrone, N. Y.

*Erie* Conference—*Meadville* District: Mumford Chapel; Wellsburg.

*Alabama* Conference—*Pensacola* District: Latham.

*Florida* Conference—*Gainesville* District: Waldo.

*Kentucky* Conference—*Lexington* District: Curry; Rosslyn.

*North Georgia* Conference—*Augusta* District: Riverview.

*North Alabama* Conference—*Tuscaloosa* District: Jennings Chapel; Sand Springs.

*Western North Carolina* Conference—*Thomasville* District: Rehobeth.

*North-East Ohio* Conference—*Steubenville* District: Pleasant Hill (Harlem Springs charge).

*Ohio* Conference—*Columbus* District: Warrensburg; Summit Station; *Defiance* District: Dupont; *Springfield* District: Donnelsville.

*West Wisconsin* Conference—*Northern* District: Spring Brook.

*Central Kansas* Conference—*Dodge City* District: Zook; *Hutchinson* District: Alden; Cairo; Coats; Macksville; *Winfield* District: Tisdale.

*Nebraska* Conference—*Norfolk* District: Bristow; *Omaha* District: Bethel.

*New Mexico* Conference—*Clovis* District: Nara Visa.

*North Arkansas* Conference—*Batesville* District: Alicia.

*Northwest Texas* Conference—*Plainview* District: Center Plains.

*St. Louis* Conference—*Rolla* District: Byron.

*Southwest Texas* Conference—*Austin* District: Manda.

*West Oklahoma* Conference—*Ardmore* District: Velma.

*Colorado* Conference—*Pueblo* District: Two Buttes.

*Montana* Conference—Opheim.

*Pacific Northwest* Conference—*Walla Walla* District: Hatton, Washington; *South Puget Sound* District: Salem, Washington; *Spokane* District: Rockford, Washington.

The following districts in the *Virginia* Conference are reported as being 100 per cent organized: *Norfolk* and *Portsmouth-Newport News* Districts.

Corrections from *Clipper* 8: *Nursery* is in *Southwest Texas* Conference. *Evansville* District, *Indiana* Conference, is *not* yet 100 per cent organized.

## "REALLY RURAL"

"We are really rural and have all the church members in the immediate community, as members of the Woman's Society of Christian Service. But there are about six members four or five miles away, so we persuaded them to organize an auxiliary. They have nine members and sent $18 with their first report. They are observing the Week of Prayer and want to do everything anyone else does. This is in a community where there is no church nearer than a Baptist one, five miles away."

Mrs. F. B. Hatch, Sr.,
*Union Church, Mangham Charge,*
*Monroe District, Louisiana Conference,*
*South Central Jurisdiction*

## AGAIN—"ALL ACTION IS LOCAL"

"How about the people in Poolville, New York?

"How do they like having three hundred visitors from the south settle down in their midst every summer?"

The question was asked of the Rev. Edgar Jones, teacher in the public school system of North Carolina, and worker with migrants. Mr. Jones replied:

"I reckon they were a little bothered at first. There are only two hundred people in Poolville, so the migrants outnumber them three to two. But this year we got off to a fine start when the Home Bureau and the Woman's Society of Christian Service of The Methodist Church gave a picnic at the community center for me and my wife and the teachers at the child-care center. They asked us all kinds of questions and we told them all about our program. After that they put up placards in the local stores listing things we could use in camp, like games and toys and records and craft supplies and magazines. The other towns around got interested, and donations have been pouring in from church groups in surrounding towns."

—From "A Visit to a Migrant Camp," by Louisa R. Shotwell, Assistant Secretary, Home Missions Council. *Methodist Youth Fund Bulletin,* Oct.-Dec., 1949.

***ONE MILLION IS QUITE A NUMBER***

**OVER ONE MILLION COPIES OF THE ADVANCE CLIPPER were sent out, free, the first year of this quadrennium. *If each copy had found its way into the hands of a nonmember and had received careful reading, we might by now have recruited the million new members we are seeking.* For if people know, they generally care.**

**The Clipper, as now incorporated in *the Methodist Woman*, will reach a slightly different reading public—namely, the regular subscribers to the magazine. Let us render a twofold service in giving publicity: first, through sharing each copy as widely as possible; second, through promoting subscriptions to *the Methodist Woman*. Remember Goal II and our need for a more enlightened constituency!**

# World Federation of Methodist Women

*By* MRS. PAUL ARRINGTON

***Prayer by the Unit in Finland***

ALMIGHTY God! We pray of Thy grace and mercy for a struggling and suffering world. Forgive the coldness and hardness of our hearts. Help us to receive Thy Spirit and Thy love so we could conquer the evil with goodness. Help us in our daily life to seek Thee and Thy Kingdom. Open our eyes for the distress and the needs of all mankind. Give us Thy mind, which can see possibilities for every man to become a real Christian. Come into our world with Thy peace, Thy love and good will.

Thy Kingdom come! Amen.

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We appreciate very much the close contact with your unit in the United States, and share in the Advance program with great enthusiasm. Our Woman's Society of Christian Service work here is divided into two sections—one Finnish spoken and one Swedish spoken, with about an equal number of members. Our total membership is about one thousand. We have local societies in every Methodist church all over the country. Last year we sent our own missionary to India, Miss Monica Forsell, who now is working as a teacher at Leonard Theological College in Jubbulpore.

—FRAU SIGNE NYQVIST

The Methodist women in Finland met together for their convention at Pori (Bjoerneborg) on 19-21 August last year.

In the beautifully decorated chapel of the Methodist congregation, we spent blessed days around the motto: "The Lord reigneth." The program consisted of Bible reading, worship, and discussion on missionary work. The chairmen during the discussions were Mrs. Signe Nyqvist for the Swedish-speaking and Mrs. Saga Mattila for the Finnish-speaking members. Our foreign guest, Miss Maja Johanson, told of her visit to America and of the work among the Methodist women there. Miss Monica Forsell, our missionary in India, had sent a greeting to the convention. We left Pori, thankful to God that he had blessed us. We pray that God really may be the King of our lives. He is willing to use us. We thank him that he always has allowed also women to work for his Kingdom, and feel it as a great privilege to be allowed to belong to the globe-wide community of the Methodist women.

—HILJA NEVALAINEN

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# THE ASSEMBLY

## CLEVELAND, OHIO
## APRIL 18-21

## HOTEL RATES

**Hotel Allerton, East Thirteenth Street at Chester Avenue, Cleveland 14, Ohio**

| | |
|---|---|
| SINGLE ROOM | $3.50, $4.00, $6.00, $6.50 |
| DOUBLE-BED ROOM | $5.50, $6.00, $8.00 |
| TWIN-BED ROOM | $6.00, $8.50, $9.00 |
| TWIN-BED ROOM—WITH RUNNING WATER | $4.00 |
| FOUR PERSONS PER ROOM—WITH BATH | $11.00 PER ROOM |
| FOUR PERSONS PER ROOM—WITH RUNNING WATER | $9.00 PER ROOM |
| TWIN BEDS AND SIX COTS | $24.50 PER ROOM |
| TWO-ROOM SUITES | $10.00 PER ROOM |

**Hotel Carter, Prospect Avenue and East Ninth Street, Cleveland, Ohio**

| | |
|---|---|
| SINGLE ROOM | $4.00, $4.50, $4.75, $5.00, $6.00 |
| DOUBLE-BED ROOM | $6.00, $6.50, $6.75, $7.00, $8.00 |
| TWIN-BED ROOM | $7.00, $7.50, $8.00, $9.00 |
| THREE-ROOM SUITES | $18.00 TO $25.00 |

**Hotel Cleveland, Public Square, Cleveland, Ohio**

| | |
|---|---|
| SINGLE ROOM | $4.50 |
| DOUBLE-BED ROOM | $6.50 TO $9.00 |
| TWIN-BED ROOM | $9.00 TO $14.00 |

**Hotel Hollenden, 610 Superior Avenue, Cleveland 1, Ohio**

| | |
|---|---|
| SINGLE ROOM | $3.50, $4.00, $5.00, $6.00, $8.00 |
| DOUBLE-BED ROOM | $5.50, $6.00, $7.00, $8.00, $10.00 |
| TWIN-BED ROOM | $7.00, $8.00, $10.00, $12.00 |
| TWO-ROOM SUITES | $12.00 TO $18.00 |
| THREE-ROOM SUITES | $22.00 TO $35.00 |

**Hotel Olmsted, Superior Avenue at East Ninth Street, Cleveland 1, Ohio**

| | |
|---|---|
| SINGLE ROOM | $4.00 |
| DOUBLE-BED ROOM | $6.00 AND $7.50 |
| TWIN-BED ROOM | $9.50 |

**Hotel Statler, East Twelfth Street and Euclid Avenue, Cleveland 1, Ohio**

| | |
|---|---|
| SINGLE ROOM | $4.00, $4.50, $5.00, $5.50, $6.00, $6.50, $7.00 |
| DOUBLE-BED ROOM | $7.00, $7.50, $8.00, $8.50, $9.00, $10.00 |
| TWIN-BED ROOM | $8.00, $8.50, $9.00, $9.50, $10.00, $10.50, $12.00 |
| SUITE | $16.00 AND $22.50 |

**Hotel Sterling, Prospect Avenue at East Thirtieth Street, Cleveland, Ohio**

| | |
|---|---|
| SINGLE ROOM | $3.00, $3.50 |
| TWIN-BED ROOM | $5.00, $6.00 |
| DOUBLE-BED ROOM | $5.00, $6.00 |

**Young Women's Christian Association, 1710 Prospect Avenue, Cleveland, Ohio**

| | |
|---|---|
| SINGLE ROOM | $2.00 |

A deposit of one night's rate is required to hold each reservation.

# DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

*By* THELMA STEVENS, *Executive Secretary*

# *Information and Action*

*To Local Secretaries of Christian Social Relations and Local Church Activities.*

*Dear Friends:*

This issue of THE METHODIST WOMAN introduces the enlarged edition which combines the material previously included in separate bulletins. For the first time in THE METHODIST WOMAN you have four pages of "Information and Action" suggestions related to Christian Social Relations and Local Church Activities. This plan will be followed in the months ahead and you and all the members of your committee will want to keep a file of THE METHODIST WOMAN and draw on its resources.

The February issue of THE METHODIST WOMAN, under the caption, "The Choice Is Before Us," included two pages of excerpts from the recommendations adopted at the recent annual meeting. These recommendations will serve as a basis from which local societies and Guild units may select activities for the year ahead. For help at this point you will want to order copies of the leaflet, *Activities for 1950.* *

One section of the recommendations referred to *The Mid-Century White House Conference on Children and Youth,* scheduled for December, 1950. You have already begun to do some of the following specific things, I hope.

1. Write the governor of your state, asking for information about state plans for the White House Conference, and how local churches and Councils of Churches may cooperate in the process.

2. Find out what is being done in your local community to get facts about needs of children and youth, and plan ways to meet those needs. Church women should cooperate with other community groups in the process.

3. Order at once from Literature Headquarters copies of the pamphlet, *Needs of Children—The Church's Responsibility,* price 35 cents. This is the findings report of the Protestant Conference on Child Welfare held in October, 1949. It may be used as a basis for discussion and study at circle meetings or other extra meetings of the Woman's Society and Guild. Other adult and youth groups of the church may be drawn into a series of planned discussion groups. Community leaders, Councils of Church Women, and Councils of Churches may be having similar programs with which you may cooperate. A study of these findings may be a good way to create interest in plans for the White House Conference.

4. When you begin to get your plans made for steering the interests of your societies and Guilds toward the Mid-Century White House Conference, will you keep in mind certain important suggestions. The National Committee for planning the program of the conference has suggested certain questions for study by communities across the nation. A series of discussions might be initiated around these questions. Possibly some committees might be appointed in advance to gather facts and have them ready for presentation to the group. The following questions may be suggestive:

(*a*) *What are the problems in the community that affect the spiritual, mental, emotional, and physical development of children?* You might seek the counsel of teachers of children, social workers, public-health nurses, Y.W.C.A. and Y.M.C.A. workers, juvenile-court judges or administrators of family-relations courts, and ministers.

(*b*) *What is being done by the community to solve these problems? By your own local church?*

(*c*) *What are the most urgent unmet needs now? How can you and your committee proceed to meet these needs?*

In addition to the help you may get from the pamphlet, *Needs of Children—the Church's Responsibility,* you may want to write the United States Children's Bureau, Washington, D. C., for a guide to study the needs of children and youth. You will also find basic help in the church-school materials published by The Methodist Publishing House and probably already used by your church-school groups. *The Christian Home* (a monthly periodical of the Board of Education, annual subscription, $2.00. Address: *The Christian Home,* 810 Broadway, Nashville 2, Tenn.), provides rich resources in this field.

Please read carefully the following pages and use some of the suggestions in your own church. *Write us a letter and tell us what you would like to find on these pages that would help your local group most.*

The needs are great. Our responsibility is easy to discover but hard to accept!

Sincerely,

THELMA STEVENS
ELEANOR NEFF
DOROTHY WEBER

**Findings of the 1949 National Seminar,**
15 cents each. Literature Headquarters.

"The Local Church Woman Building a World Christian Community"; "Our Faith," by *Dr. W. J. Faulkner.*

* Available from Literature Headquarters. Free for postage.

# All Action Is Local

### From the Newark Conference

One society was faced with the need to raise extra money to supplement the pledges of the members in a year that made unusual demands on the society's treasury. They decided that a way must be found to combine this money-making with a worth-while fellowship experience for the whole church and perhaps even for many outside the church. When they looked over the town calendar they realized that nothing of general interest was being planned to call attention to the significance of United Nations week. After much planning and discussion a "United Nations Fair" was arranged.

The plan for this fair consisted of three parts: a number of booths selling characteristic merchandise from the member countries of the United Nations, a United Nations Buffet Supper, and a series of educational events.

Most of the articles sold at the booths were secured through the wholesale houses which specialize in importing merchandise from these countries, although some of it was made by members with particular interest in the crafts of some of the countries. In most cases it was necessary to buy small items like Chinese back-scratchers, Mexican pigs, and Swedish character candles by the half dozen or dozen, but the fact that the usual gift item markup is fifty per cent justified the risk, even though a few items which had to be disposed of privately or sent away in Christmas-gift supply packages were bound to be left over. The English booth specialized in tempting bits of English pottery and china, featuring such things as toby jugs, plates to hang on the wall and even a fascinating Staffordshire teapot in the shape of a cat. The Scandanavian booth was gay with hand-carved, painted, wooden horses, Christmas candlesticks in every imaginable shape from Christmas trees to red and white toadstools, dolls in peasant costumes, hand-knitted mittens in Scandinavian designs and odd bits of copper and silver. The Chinese booth was fascinating with its display of such characteristic items as Chinese teas, rice bowls, and pudgy little Chinese dolls. The Mexican booth lent great color to the scene with gay little painted chairs, beautiful baskets, gay gourd-and-fruit ornaments, and a multitude of charming pigs of all sizes, colors, and expressions.

The decoration of the booths also offered great opportunities for imagination and skill. No one who saw the old-English lettered sign which stood out from the ivy-entwined latticework of the English booth failed to be charmed by it. The Scandinavian table stood against a background of heirloom weaving from the home of a Scandinavian member. Each country found unusual ways of adding atmosphere to its booth and most of them were manned by workers in the costumes of the countries represented.

The dinner picked up the same international note with a menu of tropical cocktail (mixed pineapple and papaya juice), Italian minestrone, Swedish meat balls, Iceland peas, Hawaiian salad, American ice cream, and cookies from all lands. The dinner was relatively simple to prepare because much of it could be done ahead of time and because of the buffet serving. The tables were beautifully decorated with flags and candles. The small flags secured for $1.00 from the American Association for the United Nations, 45 E. 65th Street, New York, N. Y., mount very effectively on gumdrops for this purpose and grace the cookie plates beautifully.

The educational events consisted of three "conversation groups" arranged at different times in the afternoon with some guest, particularly foreign students, leading each of them. A film on the United Nations was shown in the evening. The whole basement of the church was decorated with flags, U. N. posters and other exhibits of U. N. achievements. When the society came to take stock of the success of the fair these things could be counted as assets: people had come out to the dinner who had not been to anything in the church for a long time, everyone had had a good time and women who hadn't worked in the society had been drawn into a gay fellowship, the budget was safely balanced, the community had gotten a little of the U. N. spirit into its thinking, and there was enough money left over to purchase a set of U. N. flags in a plastic base for the sanctuary.

### From the Tennessee Conference

A clinic on legislation was held in the private dining room of a cafeteria in Nashville while the Tennessee legislature was in session. The local and district secretaries of Christian Social Relations were invited. One hundred women were present. The main speaker was the president of the Tennessee Legislative Council, who summarized the bills before the legislature relating to education, adoption, liquor control, and constitutional revision. Materials relating to these bills were passed out to the group and the bills were studied; a question-and-answer period followed. It was a wonderful day and everyone left the meeting with a "working inspiration." The follow-up of this meeting was proof of this. Through letters and by personal contacts with state legislators they felt they had a large part in the passing of the adoption bill.

During the clinic it was brought to the attention of the group that the presence of women in the gallery while the legislature is in session can have tremendous influence on its members. So, a schedule was worked out whereby different societies would plan to be present at the legislature on different days, thereby exhibiting their concern for the making of good laws. This plan was used throughout the sessions of the legislature until the final adjournment.

Throughout the conference women have realized this year as never before the importance of voting and getting other women to vote. Rural societies have formed "car transportation units" to take women to the polls. A number of societies have reported two-thirds of the women of the church voting this year.

### From the Memphis Conference

As a result of the study of "The Bible and Human Rights," one society became concerned about the Negro section of their town. A survey was made of the conditions in the community and plans are already well under way for definite improvement in housing and living conditions in general.

One society in co-operation with other civic clubs sponsored a community-wide meeting for the purpose of arousing interest in soil conservation. The National Chairman of Conservation of National Resources was the guest speaker. A stimulating informal study followed the meeting and a plan of action was promoted.

### New Materials

*So You Are Going to the U.N.** . . . is a free leaflet giving details of how to go to the United Nations by car, train, or subway; what to expect when you get there; and suggestions as to what to do about it when you get back home. You will want to order now and be sure that anyone going to New York from your church or community has a copy of this leaflet. The United Nations is ours—let's visit it—and support it!

*A new series of United Nations Posters*—ten of them—are available to any organization from the Department of Public Information, United Nations, Lake Success, N. Y. A statement, accompanying your order, telling how the posters are to be used may facilitate the order.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

**CORRECTION**

**The story of the Lincoln Nursery School, reported in the last issue of the *Information and Action Bulletin*, should have been reported from Springfield, Missouri, instead of from St. Louis. We regret the error!**

## *WE BELIEVE IN THE U.N.

***And here are a few of the things that happened lately to strengthen our belief that "We, the Peoples of the United Nations," can have a better world through the U. N.***

***"THE END OF A CONFLICT—THE BIRTH OF A NEW NATION"*—These were some of the jubilant words that marked the signing of the documents which establish the Republic of the United States of Indonesia. "Once more the United Nations way of conciliation and mediation has proved its value to the world." And on New Year's day the red and white flag will be flown for the first time to signify the newly achieved self-government of some 70,000,000 people in one of the richest areas of the world.**

***REASSURANCE FOR TRUST AREAS*—The blue and white flag of the United Nations will be flown beside the flag of the administering power in trust territories to symbolize the interest of the peoples of the world in these dependent peoples.**

* Mrs. Clifford A. Bender, official observer for The Woman's Division of Christian Service at United Nations.

# The Fourth General Assembly

THERE were high moments and low moments during the fourth session of the General Assembly; there were angry words and gestures, even Mrs. Roosevelt losing her habitual calm for a moment of finger pointing; but out of it came some remarkably constructive things and a few very significant indications of things that might happen. The division on questions did not seem anywhere nearly as clear as it had been—sometimes the Union of South Africa led the side that lost out, sometimes Great Britain was the one that seemed out of step with the general opinion, sometimes the side that Russia favored did not win many adherents, and, in at least one case, the side that the United States favored went down to defeat. It became increasingly clear that in a body where tiny Yemen has the same vote as the United States, it might actually be possible for a number of small nations to exercise quite an effect on the course of events.

This session decided that Libya should have her independence in two years and Italian Somaliland hers in ten. It voted to establish the office of High Commissioner to deal with the problems of refugees and stateless persons, so that when the International Refugee Organization goes out of existence in a year or two, there will be a continuing help for the millions of people who will continue to be homeless for years to come. It has worked toward building a harmonious structure of International Law, and it has taken steps toward making its own organization more effective. And perhaps most important of all, it has passed by a unanimous vote, with no absentions, the program for technical assistance for underdeveloped countries.

### AID FOR UNDERDEVELOPED COUNTRIES

To Christians, this program, which will help these nations to help themselves to better living, seems a wonderfully significant thing which may well tie in with and accelerate missionary efforts. The plan is beautifully simple. There are five steps. First, the country must recognize that it needs assistance. Second, it will be thoroughly surveyed by experts secured by the United Nations in all the necessary fields.

Next, if the experts feel that there is work that can be done, a careful plan will be made. It is interesting to note in this connection the suggestions made to Haiti as the result of the recent survey of that country. Here the U.N. experts pointed out that farm production is much lower than necessary because of malaria which takes many days out of the working time of agricultural laborers. A little instruction and some good insecticides can give Haiti many more hours of agricultural labor and much more arable land. The report is full of other fascinating suggestions such as the revival of a neglected ancient cocoa industry and the planting of her uplands with coffee.

The fourth step will be an actual demonstration of the methods by experts. It is interesting to note in this connection that the U.N. people say that know-how is not confined to the United States, and that every nation in the U.N. will be able to contribute some skills to this program.

The fifth step will come at the point where the United States technical assistance program, President Truman's "Point Four," will tie in. For many large enterprises, such as in the development of mines, private capital largely from the United States will be needed, and it will be necessary for the government to arrange to guarantee this capital against loss by political chance.

### LAYING THE CORNERSTONE

There were two times when the U.N. paused to celebrate. On October 24, sixteen thousand people sat down in the east end of New York's 42nd Street to watch the General Assembly hold the first outdoor session of the General Assembly and to see Trygvie Lie carefully apply his trowel as the cornerstone of the new U.N. headquarters was set well and true. On December 10, an audience of three thousand people stood in silence, as they would for a national anthem, while Laurence Olivier read the prelude of the Universal Declaration of Human Rights on the anniversary of its adoption. Those moments will rank high on the list of the significant happenings of 1949.

# A JOB TO DO

A man about thirty-five years old sits on a park bench. He is neat and clean. He wears a veterans' discharge button. He is capable and willing to work.

For many hours he has tramped the streets from one employment agency to another. He has filled out innumerable questionnaires.

Just half an hour ago he completed one of these questionnaires. When the employer looked at the information given under "nationality," his mouth tightened a bit: "Sorry, but we'll . . . we'll keep your name in the files. Should a vacancy. . . ."

The man didn't stay to hear the rest. He had experienced this attitude too often.

He knew there were thousands of others, all over the country, treated in just the same way. Qualified workers are denied the opportunity of making a living—and a life—solely because of the color of their skin, the slant of their eyes, the way they worship God, where they were born, the way they spell their names, or their ancestors' nationality, race, or color.

He went to the little park and sat down on a bench. He was consumed with humiliation and worry. He had a wife and two children . . . and bills.

### Questions and Answers

*What does the F.E.P.C. Bill (H.R.4453) provide?*

It forbids discrimination in employment because of race, color, religion, ancestry, or national origin and creates a Fair Employment Practices Commission to prevent such discrimination.

*What groups are forbidden to discriminate by the bill?*

Employers and labor unions of fifty or more persons who are engaged in interstate commerce. Agencies of the federal government. Firms accepting federal contracts for amounts exceeding ten thousand dollars.

*What types of discrimination are forbidden?*

Discrimination in employment or union membership, hiring, firing, promotions, transfers, wages, working conditions, training, employment-service placements, and reference in help-wanted advertisements and aplication forms to race, religion, and so forth.

*Does the bill require an employer to hire Negroes, Jews, Mexicans, or anyone else?*

No, an employer may hire anyone he pleases, so long as a qualified person is not rejected because of his race, religion, and so forth.

*Who is excluded?*

Religious and other non-profit organizations, state and city agencies, employers and labor unions of fewer than fifty persons.

*Why should we outlaw discrimination in employment?*

Discrimination is contrary to our Christian faith and the democratic way of life, and threatens the unity, prosperity, and international effectiveness of the nation.

*Does the bill prohibit prejudice?*

No. Prejudice is a state of mind. The bill prohibits *discrimination* which effects pay envelopes.

*Cannot this problem be handled by the states themselves?*

Only ten states have F.E.P.C. laws. National standards are required.

*Cannot this problem be handled by education alone?*

Education and more education is necessary, but so are laws with enforcement powers. Although state Fair Employment Practices Commissions have never had to go beyond informal conferences to secure compliance with the law, the very fact that the commission might issue orders, enforceable by the courts, has hastened voluntary agreement.

The bill would also authorize local advisory councils, composed of representative citizens, to foster cooperation in the community.

*Won't such legislation bring difficulties to employers, friction among employees, and resentment among customers?*

Such fears are being expressed now as they were before the passage of state F.E.P.C. laws. In those states having adopted such laws, there has not been a single instance of a business leaving the community, of a walk-out of employees, of loss of efficiency, customers, or income.

*How would the F.E.P.C. handle complaints?*

A sworn, written charge must be filed by, or on behalf of, any person claiming to have been discriminated against, or a charge may be filed by a member of the commission. The commission would investigate the complaint and dismiss groundless complaints. If the commission believes that the charge is probably justified, it will seek to settle it by informal or voluntary methods. If settlement is impossible at this stage, a full and fair public hearing will be held. The commission would then consider the evidence and, if it found that discrimination had taken place, it would issue an order directing that the discrimination cease. If the offender failed to comply with the order, the commission could take the matter to a court, which would review the entire case. If the court were satisfied that the order was properly issued, it would require its enforcement. Also, an employee, employer, or union not satisfied with an F.E.P.C. order may appeal to the courts for a review of the order.

### Our Job

Laws don't just happen. We can let our national and state legislators know where we stand. We can join with other groups that are working for this law. We can discuss it with our friends and in our church. We can have a forum or town meeting on "Are Minorities in Our Town Given Equal Employment Opportunity?"

*By* MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

# *Lengthen and Strengthen*

What is to be the follow-up of the Advance Caravans? The standing committee on Organization and Promotion, meeting at Buck Hill Falls, Pennsylvania, at the time of the Annual Meeting of the Board of Missions and Church Extension, thoughtfully considered this matter; and out of the discussion and meditation came the suggestion for the framework of the Advance in 1950-51, based on Isaiah 54:2, "Enlarge the place of thy tent . . . lengthen thy cords, and strengthen thy stakes."

How shall we enlarge the place of our tent? Our goals answer the question.

1. Increase the influence and work of the society by winning every woman member of the church to membership in the society.

2. Increase the outreach of the society, help to build the world-wide Christian community called for in the purpose of the society, by securing 1,000 more missionaries and deaconesses.

3. Advance in the giving of money so that the work of the Woman's Society at home and abroad shall be enlarged.

All this means lengthening the cords—for if the tent is to be enlarged, the cords must be longer.

But it is not safe to enlarge the tent unless the stakes are strengthened. There must be a better, surer support for the enlarged tent. And is not this what Goal 2 provides—every woman studying, praying, building, giving? So here we have the framework for the Advance as voted by the Woman's Division of Christian Service: "Enlarge the place of thy tent . . . lengthen thy cords and strengthen thy stakes."

# *The Inside Story of Caravaning*

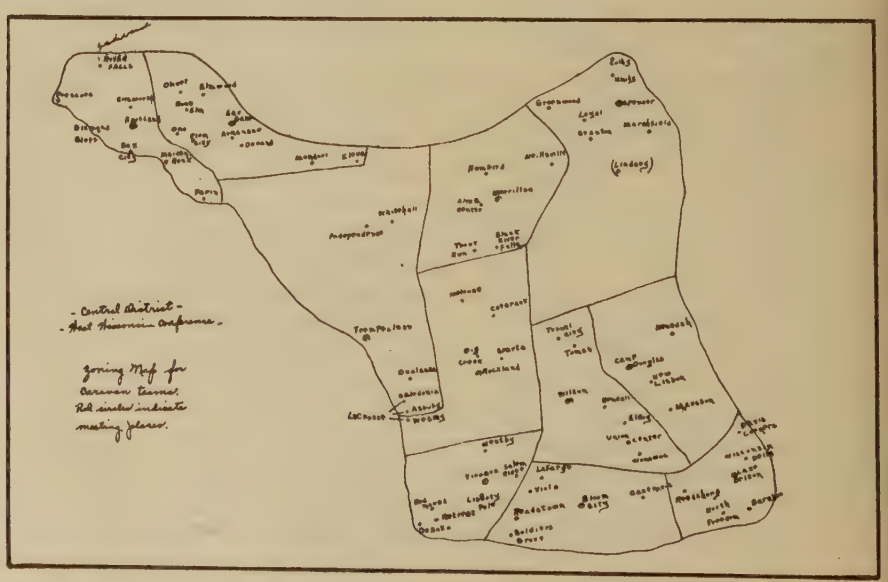
From Mrs. W. C. Johnson, Promotion secretary of Central District, West Wisconsin Conference, comes a description of the caravaning in that district. Previous to the caravaning, Mrs. Johnson drew a map of her district and located on it every society, noting its membership. She writes:

"I have found this map very useful in my work. In planning the zones for the teams to work, I kept in mind the mileage and membership, so that no one group would have far to travel, and we could have a balance of the smaller and larger societies. Also, I chose small societies for hostesses, so that we might contact women that we were not able to reach otherwise. On each team we had four women, each assigned a goal to present.

"We had a worship center which we took with us each day, made of gas pipes that were easily taken apart and packed in a box, and a backdrop of wine-colored cloth on which we pinned gold letters and the Woman's Society of Christian Service emblem.

"I made a flannelgraph of the Advance emblem and it really added a great deal to the meeting. As each goal was presented, the corresponding step was added to the picture, and just before the missionary spoke in the afternoon (during the singing of the hymn), the cross was placed. It was quite impressive, and many said that it was beautiful.

"It was a lot of work, but it has proven well worth the time and labor. I tried to keep a record of the number of pieces of mail which I had to send out, but I somehow lost count after it had reached 150. After all the other plans had been made and we were very sure of places and dates, I wrote each minister and invited him to attend, and asked the ministers of the entertaining churches to lead us in the afternoon devotions. Every one responded."



By ELIZABETH STINSON, *Secretary*

# To Local Secretaries of Missionary Education

Dear Co-Workers:

Wanting to share with you persons whose suggestions would enrich your 1949-50 studies, I have, during the past few months, asked them to write you. I wish I could thank each of you personally for the service you are rendering. The effectiveness of whatever plans the division, jurisdiction, conference, and district secretaries make depends upon you—upon your spirit and your concern for persons, all persons, and the way you use guidance which comes to you from others who share your concern. That includes the guidance which comes in the moments of quiet when you are free from the world of the alert, responsive, five senses, and turn undisturbed to yourself—the self which would be a personality even if deprived of the five senses—and to the Fashioner of yourself.

When I first wrote you in the February, 1949, issue of THE METHODIST WOMAN, I was thinking of the Lenten season and of how much I hoped that during the pre-Easter season you and I might find time for reading and studying the books that would stimulate our minds and spirits—books that would lead us toward the discovery, each for herself, of Truth and Freedom and Love. Again this is my hope for the 1950 season. Through good books, rare souls point the way toward the goal of life.

With this in mind, we of the Woman's Society of Christian Service seek to find not only the particular books which speak to our own aspirations, but also join with our society or other groups in studying certain peoples of the world or certain areas of thought and experience. Many of you have written me glowing accounts of your experiences in studying the 1949-50 themes.

Following are extracts from two letters. The first came from Mrs. R. M. Berkheimer, Lancaster, Pennsylvania, regarding an Interdenominational Missionary Education Institute held there:

Registration opened at nine o'clock in the morning. The fee was fifty cents. Promptly at nine-thirty the doors to the chapel of the First Presbyterian Church were closed while the organist played soft music. The worship program was in charge of Trinity Lutheran women. There was a beautiful solo by a member of First Presbyterian Church. Mrs. Carl Nugent, a missionary of The Reformed Church on furlough from Japan, taught the study on that country. She had on display the dolls of her daughter Marianna and a book, *Tales From Japan,** written by her. Mrs. Henry Ebner, from The Methodist Church, taught *Co-operation for a Christian Nation.*

Classes started at ten o'clock and lasted until noon. The women of the church served coffee and tea while we enjoyed our box lunches. Classes were resumed at one-thirty. At the three-o'clock assembly, Rev. Mr. Batchelder, pastor of St. James Episcopal Church, introduced Rev. Mr. Rodriquez, the minister who has been secured by the Lancaster Council of Churches to preach to the eight hundred and ninety Porto Rican migrants who worked in our Lancaster county fields this summer. He showed interesting slides and photographs of his work and also answered many questions for us.

Mr. Alexander Toth spoke on the subject, "Displaced Persons." He is Hungarian and edits a paper in the Hungarian language for The Evangelical and Reformed Church. The paper goes to all countries. He was most interesting and informative. Dozens stayed and asked questions of our speakers.

At six-thirty over one hundred women and a few men gathered at the beautifully decorated tables and enjoyed a fine dinner. All of our speakers were introduced, including Miss Margaret Applegarth who was to speak after dinner. The pastor's wife at the First Reformed Church had charge of the evening worship, after which Miss Applegarth spoke on programs for adults, youth, and children.

The registrations numbered 193. Each member-church contributes as it sees fit to the support of the institute. We were most fortunate in having as our publicity chairman the wife of a radio announcer. She did a very fine piece of work in all our papers and over the radio.

It took a lot of work on everyone's part to have a successful institute, but I think we did it, all working together.

Such an institute is a good follow-up of a regular study, and may reach persons who would not participate in study.

The second is from Mrs. J. Paul Lamborn:

This year we invited the Camphor Church (Central Jurisdiction) and another near-by Methodist Church, Mary A. Simpson, to join us in the study, *We the Peoples of the Ecumenical Church.** We opened with a luncheon at our parsonage. Forty-three were present to begin the course.

Reports have been assigned, a quiz on *Forty Questions** and *Women in American Church Life.** The six women on this latter assignment, two from each church, have met between sessions and prepared a comprehensive report. At the first session I presented Chapter One and we built the Ecumenical Tree; one of our members prepared a large chart of cardboard and different ones in the class brought up strips of cardboard with the name and date of conferences which led up to the Amsterdam Assembly and pasted them on the chart. . . . In our third study we shall present the skit, "The Christian Woman in the World Church" (see October issue of THE METHODIST WOMAN) and shall give additional information for Mrs. Cavert's report.

After outlining the remaining sessions, Mrs. Lamborn concluded:

The interest in these study courses is amazing. The Camphor ladies are a source of joy and inspiration. They present wonderful reports and their spirit is a blessing. The Mary A. Simpson ladies have never undertaken anything like this before, and their president tells me they are showing great interest.

Perhaps many of you are pioneering and may be accomplishing far more than you can see.

Cordially yours,
—ELIZABETH STINSON

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

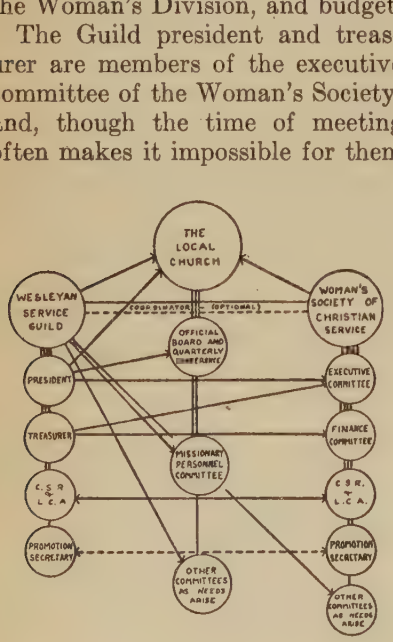
# Wesleyan Service Guild

By MARION LELA NORRIS

THE Standing Committee of the Wesleyan Service Guild met in connection with the Annual Meeting of the Woman's Division of Christian Service at Buck Hill Falls last December and had an excellent session. Reports from jurisdiction Guild secretaries and chairmen of committees showed that the changes made at the beginning of this quadrennium in relationship between Guild and Woman's Society were working to the advantage of both. At the same time, it was recognized that there are members as well as officers and secretaries of both groups not yet fully aware of the new plans adopted by the Woman's Division for Guild and Woman's Society. Therefore attention is called here to the following provisions:

1. The Wesleyan Service Guild is a distinctive part of the Woman's Society of Christian Service in the local church, operating under its own bylaws (See bylaws in *Annual Report of Woman's Division*). This means that the Guild has its own membership, officers, committee chairmen, meetings, projects which are all within the work of the Woman's Division, and budget.

The Guild president and treasurer are members of the executive committee of the Woman's Society, and, though the time of meeting often makes it impossible for them to attend, they report to the society either by written report or through the co-ordinator, where there is one. This diagram may clarify relationships.




2. The money for mission projects of the Guild is *added to* that of the Woman's Society in the local church to give the total paid by the local church to the Woman's Division for appropriations. This gives one figure for the pastor to report. The Guild continues to make its own financial report so that there can be a complete accounting of money paid by the Guild for missions in local church, district, conference, jurisdiction, and division. In the quarterly and annual reports in THE METHODIST WOMAN, there is a column giving Guild receipts.

3. The Guild membership is added to that of the Woman's Society in the local church to give the total number of women in the woman's work in the church. The Guild continues to report its membership through its regular channels.

4. Harmonizing more fully the work of the Guild with that of the Woman's Society, the corresponding secretary in the local unit has become the promotion secretary, and has a definite co-operative relationship with the promotion secretary in the Woman's Society. With these two promotion secretaries lies the great opportunity for following through on the "Responsibility List" to secure new members for Guild and Woman's Society.

New members in the Guild count on the goal of 1,000,000 new members in this quadrennium. Any local Woman's Society, therefore, that helps to organize a Guild unit in a church where there is now none or where a second unit for the younger employed women is needed, or through the "Responsibility List" helps to secure new members for the Guild, is working toward its goal to double the membership.

Frequently a Woman's Society member has an employed woman rooming in her home. How many members could, through their husbands, secure names of gainfully employed women to whom the Guild fellowship might mean, eventually, a new member of the church?

When Guild members leave their gainful occupations, they transfer to the Woman's Society. This transfer comes about much more rapidly and easily when the executive of the Woman's Society is alert and not only welcomes Guild members to society membership, but also makes use of their particular training and talents in the program and work of the society.

Some units plan to transfer two or three, or six or eight, members at the same time, and through a little ceremony at their last Guild meeting wish them Godspeed in their new relationship in the Woman's Society, for which the Guild has been helping to train them. As a rule, the society in these churches receives these new members with a corresponding welcome. This cements the feeling of working together for a great cause in a great church.

5. Many of the candidates going into foreign and home mission fields come from Guilds. They are already trained in their chosen fields. They have experience. Therefore they need only an additional year or few months of specialized training for the country to which they are to go and the people whom they are to serve.

Frequently it is the message of a missionary or a deaconess who awakes in them the knowledge that they are ready to answer the "Macedonian Call." Particularly

s this true of the mature business r professional woman who often loes not know that today there is ometimes need for a person of experience, perhaps for a short term, possibly for a sabbatical year. The Woman's Society can help greatly by making opportunities for Guild members to hear missionaries and deaconesses, and now and then to meet them personally to talk about needs on the field. When a worker is being scheduled for a Woman's Society meeting, may it not be that she can remain over and speak to the Guild? This plan has sent several Guild members to the field.

Thus, in all the Advance program, the Guild is working with the Woman's Society.

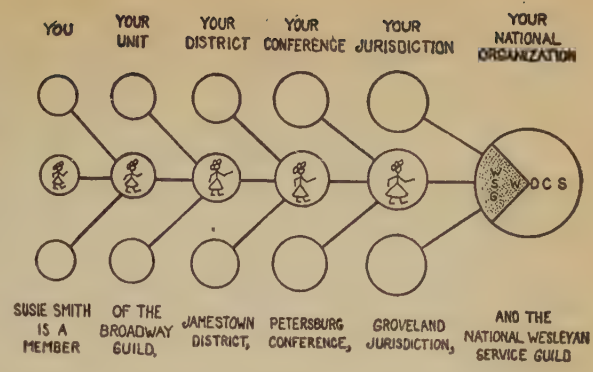
Another phase of the Guild work that was carefully considered at the annual meeting of the Standing Committee was that of acquainting pastors with the Guild program and of showing them how the Guild can be a definite asset in their work. Pastors who know the Guild speak of it as one of their strong organizations.

Recently a letter, from which we quote, came to the Guild office from a pastor:

> You might be interested to know that in eight years as pastor of two Methodist churches I have never received any publicity about the Wesleyan Service Guild. Publicity about almost everything else comes to my desk. How about a letter to all the pastors of Methodism with a brief description of the Guild, together with information on where they can get materials, how to organize a group, and so forth?

While we realize that a pastor is too busy to read all that comes to his desk, in replying we referred him to an article in a recent issue of *The Pastor's Journal* that was entitled "The Pastor Finds a Gold Mine." Since it is possible that other pastors have not learned about the Guild, and also that readers of THE METHODIST WOMAN may be able to aid their pastors, we quote from the article:

> Every Methodist pastor has a gold mine in his own church. He needs only to discover the mine because, once discovered, the gold has a way of mining itself.
>
> The gainfully employed woman in the church community has so often been forgotten that she can be compared to a precious metal still unmined.
>
> The accompanying chart pictures the place she should hold in local, district, conference, jurisdiction, and national organizations of the Woman's Division of Christian Service. Members of the Wesleyan Service Guild hold this relationship.




> Practically one third of the women in the United States are gainfully employed. A conservative estimate of the eight million members in The Methodist Church gives one million employed women. Considering the high rate of unchurched women in the employed group, it is safe to say there are many more who should be reached by the church. Any pastor who thinks seriously about this will realize the potential power available for his local church in this group. Not only do these women have skills which could be used in all phases of local church work, but many of them are in a position to support the local church liberally with their financial gifts.
>
> The pastor of a large Methodist church is one man who came to realize what the Wesleyan Service Guild could do to channel the resources of this great group of women in his local church. At first he was not interested in the organization. The conference Guild secretary presented the Wesleyan Service Guild as a means of meeting some of the needs in his local situation. After making a study, he presented a statement to the local Woman's Society of Christian Service, which should be of interest to other pastors who are facing similar problems. Excerpts of this report are quoted:
>
> "The Guild is intended to be exclusively for business, professional, and employed women.
>
> "Employed women enjoy their own organization where conversation will not run to babies, grandchildren, husbands, and housekeeping.
>
> "That employed women want their own organization is indicated by the fact that here there are regular meetings of the Business and Professional Woman's Club, the Pilot Club, the National Association of Secretaries, and the Altrusa Club.
>
> "In the pastor's opinion the employed women who are interested in the church should have their own organization within the church. Wesleyan Service Guild members quite often go directly from work to the church for supper and devotional meeting—at other times they meet in homes.
>
> "Such an organization of employed women often assists a member to get a job or to advance to a better job. In such an organization it is apparent that the members would know of employment vacancies and would help each other.
>
> "The Guild has special missionary projects chosen from the work of the Woman's Division of Christian Service. While the Guild budget in the local unit is not a part of the budget of the local Woman's Society, Guild funds for missions are *added* to those of the Woman's Society, are paid through the treasurer of the local Woman's Society of Christian Service, and thus become a part of local, district, conference, and jurisdiction pledge to the Woman's Division of Christian Service.
>
> "Experience shows that the larger the church is, the greater the number of women who are eligible. A quick survey in this church shows that we have approximately 158 employed women not in any circle. . . . Even if you discount four-fifths of all the names, there would still remain enough to form a good organization. In our 'prospective' members we have another large group of eligibles.
>
> "The former president of the Woman's Division of Christian Service said: 'If I were president of a local Woman's Society of Christian Service, the Guild members emphasis would be made an order of the day at the earliest business meeting possible. The support of the entire Woman's Society should be secured. Then a special committee would be appointed to co-operate with the Guild. If no Guild exists, then this special committee would be charged and challenged with the task of seeing that the employed women of the church were gotten together as quickly as possible and organized into a Guild. Why my enthusiasm? First, I am sold on the *entire* program of the Woman's Society of Christian Service.'"

The third point that the Standing Committee of the Guild made its special business was that of

emphasizing stronger support of the Goals of Advance in the quadrennial program.

First of all, the Guild member who is also a church member has an obligation to support the Advance program of the whole church. That is to say, she has two pockets for her one-third increased giving: one for the red side of her weekly church envelope which goes to World Service and supports the general benevolent program of the church; the other, her Guild pocket into which her regular pledge, plus the one-third increase, goes for the support of the Guild missionaries and other work of the Woman's Division.

Through district and conference weekends and meetings, rallies and workshops, Guild members receive information and learn how to give of themselves, their talents, and their gifts to make world brotherhood Christian.

Last summer nearly 6,000 members and friends participated in 55 conference Guild Weekends, while over 10,000 attended district Guild meetings or weekends.

Next month the largest Guild Weekend ever held will follow the Assembly. From April 21-23, at the Allerton Hotel in Cleveland, the Third Assembly Guild Weekend will be held. This is not a delegated body.

All Guild members and friends are invited. If you have not already done so, register at once, as follows:

1. Make your room reservation directly with the Allerton Hotel. (Rooms, $3.50 up.)

2. Register for the Guild Weekend Program at the Guild office, and enclose your *registration fee of $1.00.* You will receive by return mail a program announcement with schedule of events and prices of luncheons, teas, and banquet.

The hotel can accommodate 1,000 Guild guests. It has given up a commercial event in preference to the Guild. Let us fill it to capacity. It is hoped that every district across the country will have at least one representative.

In speaking on the Advance at the Standing Committee meeting, both Mrs. Frank G. Brooks, president of the Woman's Division, and Mrs. Eloise A. Woolever, executive secretary of the section of Education and Cultivation, stated that a large number of the new members were expected from the Guild, and urged all local units to make their programs and their Guild fellowship so attractive that they would bring in a great many new members this year. The goal of one million new members (Woman's Society and Guild) this quadrennium means about 250,000 each year. At the end of the first year the net gain was only 50,000. "Bright ideas" that have worked in your Guild will be shared with other Guilds if you will send them to the Guild office.

**WITH THIS ISSUE THE WESLEYAN SERVICE GUILD NEWSLETTER IS INCORPORATED IN *THE METHODIST WOMAN.* There will be three Guild pages in the issues for March, April, May, July-August, October, November, December, February, with one page in the other issues.**

**The many advantages of having all information under one cover are evident.**

**This means that each Guild unit should have an annual subscription to *the Methodist Woman* and *World Outlook* (both for $2.30), in addition to the personal subscriptions.**

**At each meeting of the Guild the current issues should be on display, and a file of the previous numbers should be kept by the Guild librarian for reference.**

**This means that each Guild can make better use of information along all four lines of Advance presented in *the Methodist Woman*, and will be better read in world trends related to the Christian mission of the church, presented by *World Outlook*.**

**For example, *The Advance Clipper* and *Information and Action Bulletin*, likewise being incorporated in *the Methodist Woman*, will be more easily received than in separate mailings, and will be readily accessible for constant reference and inclusion in Guild programs.**

**The *Supply-O-Gram* will appear annually. If you have not already done so, make it an item of business at your March meeting to send in a paid subscription to *the Methodist Woman* and *World Outlook*.**

A representative of the local Guild should be working with the Personnel Committee in the local church. (See the article by Miss Helen L. Johnson in this issue.) Many Guild members, already trained and experienced in their chosen fields, could with only a little additional training meet tremendous needs in certain mission fields either as full-time workers, or as short-term workers.

Splendid reports are coming from the districts and the conferences where the Guild field workers have been supplementing the time of the Guild secretaries in making the programs more effective, in helping to start new units and secure more members, and in clarifying relationships between the Guild and the Woman's Society. For many reasons, however, this special emphasis on Guild field work will close for the time being with the work of Mrs. Lois Blair in the North Central Jurisdiction the first of June. More attention to the Guild by the regular field workers of the Woman's Division has been requested. Get in touch with your district and conference Woman's Society promotion secretaries and make your requests to them for field workers. The greatly needed increase in Guild cultivation funds and the necessity for further understanding of the needs and the opportunities for the Guild must be met before an intensive Guild field work program.

The committee brought in this resolution:

"We recommend that the Guilds in the Central Jurisdiction be included in the planning and participation in Guild rallies, meetings, and weekends of all overlapping districts, conferences, and jurisdictions." This was adopted unanimously.

Guild reporting was carefully considered. Since the Guild is composed of gainfully employed women in all kinds of occupations where reporting regularly is essential, the committee was at a loss to understand why Guild reporting has not yet become *A*ccurate, *B*efore the deadline, and *C*omplete!

By DOROTHY NYLAND, *Secretary*

# Methodist Student Conference

By JAMESON JONES*

AT first I was overwhelmed! A college student could not help being overwhelmed at hearing addresses by such thought-provoking men as Dr. Harry Rudin, Bishop Hazen Werner, Chancellor Robert M. Hutchins. Those three followed each other in one morning, analyzing the power dilemma of the twentieth century, the power of personality, and the power of the atom.

But I had a chance to speak to my fellow students before any of the main speakers did. What to say—that was the biggest problem I had faced in a long time. I had to think what I was expecting from the conference. On that opening night, I faced 2,161 people to bring official greetings from the National Conference of Methodist Youth. The next day's newspaper remarked that I set the theme of the conference when I said, "We are called to a realization of the power at our finger tips." That made me feel pretty big!

Five days later I was feeling bigger still, but in a different sort of way. All 2,300 of us were thinking of ourselves as potential powerhouses, going from a Methodist student conference into a world of evil with the message of God's power and his redeeming love for all men. Or have I been going too fast for you? Back to the beginning.

Last December 27 to January 1, the Fourth National Methodist Student Conference was held at the University of Illinois, Urbana, Illinois. Officially reported attendance was 2,161. More than 360 colleges and universities were represented. "The Christian Use of Power in a Secular World" was the theme of the conference. In small fellowship groups of Bible study and sharing of personal experiences, in larger subconferences of discussion, and in mass assemblies to hear prominent educators and churchmen, we students who attended sought the answers to gigantic problems of this world in terms of what we might do toward their solution.

"The end we seek is building the kingdom of God," Dean Harold Bosley, of Duke University Divinity School, told us. "We can do it," he said; "I know it can be done because God is love . . . a cosmic power and principle upon which we can rely."

Declaring that our failure to live up to what we say is more dangerous in this cold war to American prestige than Russia's atom bomb, Dr. Walter White, executive secretary of the National Association for the Advancement of Colored People, told us, "The most important task before us is to do less talking about democracy and Christianity and to do more doing. Our national security depends on such translation of ideals into reality."

When I mention other speakers, you can see how a student would be amazed and challenged with it all. Dean Liston Pope, Yale University Divinity School, spoke on "Tensions Created by Power," and declared that man's attempt to escape from inner tensions is unworthy and urged us to use the energy of inner tensions in the achievement of high social and spiritual goals. Dean Walter Muelder, Boston University School of Theology, served as program coordinator and discussed "Organization of Power for Spiritual Ends." Dr. George D. Stoddard, president of the University of Illinois, spoke on "UNESCO and the Power of Ideas."

The Board of Missions and Church Extension brought some of its outstanding leaders and missionaries for the night program on "Releasing the Power of the Spirit Through the World Mission of the Church." Dr. Frank Laubach spoke at the International Tea sponsored by the Woman's Society of Christian Service of Urbana and Champaign churches. Mrs. Marion Jackson Downs, soprano, gave a beautiful concert, and a dramatic production, "Thine Is the Power," was presented by conference workshops in music and drama. We saw the prize-winning French picture, "Monsieur Vincent."

It was a thrilling week. No student could help being challenged by the high quality of the messages, the beauty of the music, the joy of group fellowship. Amid all the laughter and singing and lunchline weariness, we students faced squarely the problems posed by power and how it is and should be used in our world. I found myself listening very intently when Bishop Richard Raines brought the whole issue down to where I live and study.

"God creates us in his own image when, by a commitment, we extend our hand," he said. And then he said that our place of commitment lay where the line of our capacity crossed the need of the world.

And that means me! I was challenged to commit my life to the spreading of God's power around the world. Men need to bow before God and ask that his power flow through them. Yes, we students are called to a new task, that of being instruments of God's power in this secular world.

* President of National Conference of Methodist Youth, acting managing editor of *Concern*, student at Vanderbilt University.

# Recommendations in Children's Work

By RUBY VAN HOOSER, *Secretary*

THE following recommendations of the Standing Committee on Children's Work were approved by the Woman's Division of Christian Service in its Annual Meeting at Buck Hill Falls, Pennsylvania, December, 1949. They will be of special interest to all secretaries of Children's Work.

LITERATURE

*We Recommend:*

1. That the four quarterly issues of the *World Friendship Bulletin* be published hereafter in THE METHODIST WOMAN, beginning with the summer issue, 1950.

2. That one more issue of the *Bulletin* in its present format be published (the spring issue, 1950) in order to acquaint the local secretaries of Children's Work with the change in its publication, and to urge that they become immediate subscribers to THE METHODIST WOMAN.

3. That the president of the local Woman's Society of Christian Service encourage the local secretary of Children's Work to use regularly the pages in THE METHODIST WOMAN written for the secretary of Children's Work.

LEADERSHIP

Believing that the needs of children are better met by trained leaders, *We Recommend:*

4. That a list of qualifications for secretaries of Children's Work at conference and district level be sent to conference and district presidents for guidance in the selection of these officers.

Believing also that a special effort needs to be made during 1950-51 to secure better-trained *district* secretaries of Children's Work—

*We Recommend:*

5. That each district secretary of Childrens' Work be urged to take advantage of at least one opportunity for training a year.

6. That district secretaries be urged to attend district meetings for children's workers, and district meetings of the Woman's Society of Christian Service.

7. That district secretaries of Children's Work offer training for local secretaries of Children's Work, and, when possible, provide workshops in institutes for planning for missionary units in co-operation with the district director of Children's Work.

CO-OPERATION IN CHILD WELFARE

*We Recommend:*

8. That secretaries of Children's Work be encouraged to become acquainted with plans already made by state and county committees in preparation for the White House Conference, and that, in states where committees have not yet been organized for such purpose, letters be sent to the governors, urging the appointment of a state committee.

9. That in line with the plans and program of the Department of Christian Social Relations and Local Church Activities, and in the interest of a unified Protestant approach to child care, secretaries of Children's Work be encouraged to participate in local groups which study the findings of the Protestant Conference on Child Welfare.

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# Worship Program for Circles

## OUR FAITH—FOR BUILDING A WORLD CHRISTIAN COMMUNITY—THROUGH LOVE*

HYMN: "More Love to Thee, O Christ" (*The Methodist Hymnal,* No. 364)

SCRIPTURE: I Corinthians 13: 4-7; I John 4:10 (*Revised Standard Version*)

HYMN: "O Love That Wilt Not Let Me Go" (*The Methodist Hymnal,* No. 318)

PRAYER: Our Father, Thy love is like the ocean. Far out beyond the last horizon there is more and more. Thou didst give Thine only Son to reveal this love to us. Grant that we may grow daily in love, that we may look upon all men with tenderness and feel Thy compassion for the wounded, the less endowed. Reveal, O God, Thy love in our attitudes, our speech, and our actions. Come and dwell within our souls, Thou Lover of all men, that we may love like Thee. In the name of our blessed Lord, Amen.[1]

MEDITATION: Our Scripture lesson says: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude." St. Paul is suggesting, in these verses, that true Christian love has in it the element of humility. We cannot really love God or other people without this sense of humility; that feeling of wanting to be worthy of the love bestowed upon us.

The story of the Prodigal Son illustrates this point. We recall the son's deep sense of guilt and unworthiness as he starts home to

* Prepared by Mrs. W. M. Alexander, Nashville, Tennessee.

[1] From "Alone With God," by Grover Carlton Emmons. Used by permission of *The Upper Room,* copyright 1945.

# Youth Work

By HELEN L. JOHNSON, *Secretary*

## "WE MUST WORK TOGETHER"

THE quarterly reports from time to time tell of methods which have been found helpful in promoting missionary education of youth. One illustration comes from the North Indiana Conference, where a meeting of the district secretaries of Youth Work and the conference chairman of the Commission on missions and world friendship was called by the conference secretary of Youth Work. A good idea!

Miss Sally Curless, the youth chairman, writes: "The meeting was of greatest value to our new district secretaries. It cannot be emphasized too much that the youth and women must work together."

We asked Sally to tell us more about this meeting that we might share the ideas with other secretaries. Her report reads:

"To make the Advance in Missions for youth, it is vitally necessary to have the Woman's Society of Christian Service secretaries and the youth chairman of missions and world friendship working together for the same goal with an sense of understanding in their work. This is true in conference, district, and local work. Sensing this need for co-operation in their work, a group of district secretaries, the conference secretary, and the conference chairman of missions met and laid plans for the missionary education of the youth in that conference.

"Following closely the suggestions in 'Around the Calendar,' they made plans including these six main points.

"First, that the youth and secretaries in both district and local work study carefully the new elective unit, 'Youth and Missions,' by May L. Titus, getting a concise and workable knowledge of the missionary program.

"Second, that they plan to educate their young people to the missionary work. It was strongly advised that they use the themes of the year and the material published in accordance with these themes.

"Third, that they study the Advance for Christ and His Church and make their department effective in the Advance in Missions for Youth.

"Fourth, that each member of the MYF pledge at least one cent a day to the Methodist Youth Fund. Of course, they are not to be asked to pledge to something they know nothing about, so it was advised that both the youth chairman and the secretary get the MYFund Bulletin and inform not only themselves, but their whole group about this work.

"Fifth, that the group get interested in some service project and work together in doing something constructive for others.

"Sixth, that they have missionary displays whenever feasible. Appropriate material can be found in *Highroad,* WORLD OUTLOOK, THE METHODIST WOMAN, *Concern,* and other publications. Looking for this material will also bring the missionary program of the church before these people quite often.

"There was immediate action taken at this meeting so that the conference could make great strides in its missions program. The secretaries wrote to the local secretaries explaining their work to them and advising materials and methods. The chairman of missions sent a letter including these six points and a packet of materials to all local chairmen. They were advised to work with their secretary at all times in planning missions programs.

"It was concluded by all that we must work together in making 'Jesus' Way—Our Way' in teaching young people the necessity of spreading the Christian way through missions."

**NORTH AMERICAN YOUTH TO VOTE FOR PEACE AND GOOD WILL BY OBSERVING JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY WEEK**
**April 16-23, 1950**

**Youth in all parts of the country have endorsed the Japan International Christian University. On April 16-23, 1950, they will cast their votes for peace and good will by signing a roster which will be sent to Japan, and by giving at least a dollar for the Japan International Christian University.**

***Write for materials to:***
**Youth Campaign Director**
**Japan International Christian University Foundation, Inc.**
**44 East 23rd Street**
**New York 10, New York**

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make the request of his father: "I am no longer worthy to be called your son; treat me as one of your hired servants. . . ." But the father's great love put the new shoes on his feet and the ring on his finger. So it is: whether we are worthy or not, God's unfailing love surrounds us.

St. John says: "In this is love, not that we loved God but that he loved us." In every experience in life, our heavenly Father is seeking to make known to us his unfailing love. Just as the rain falls on the rocky soil as well as on the good earth, so is God's love for all people everywhere.

(See article, "No Longer—'What Is Your Tribe?'" THE METHODIST WOMAN, January, 1950, p. 10; also, picture section, "In the Name of Christmas Love," WORLD OUTLOOK, December, 1949, pp. 21-28.)

CLOSING HYMN: "Love Divine, All Loves Excelling" (*The Methodist Hymnal,* No. 372)

PRAYER: "Dismiss us now, O Lord, with thy blessing, and accompany us ever with thy grace, that we may henceforth live in peace, love, and holiness; through Jesus Christ our Lord. Amen.[2]

[2] *The Book of Worship,* p. 149.

## SUGGESTIONS FOR THE APRIL PROGRAM

*By* MRS. H. W. BLAND DETWILER

# "Youth—Our Partners in Kingdom Building"

IN a wonderful letter on Christian family life, there came this statement: "Our children are such a help to us in the parsonage and the church." Partners! We do not need to live in a parsonage to make this a reality. Those of us who know the how and the thrill of working with youth know this is possible if we *consistently* live before them, and *consistently* work with them.

Great is the privilege of any Woman's Society that will work out this program in detail! Mothers—daughters—"sweet sixteeners"—lovely ladies—sixty-five, twenty-five, or forty—whatever your age—the feminine heart has much in common! Every woman made beautiful by His Love may pass the radiance on to "little women." Does your imagination not fly to the girls and mothers who need to be partners in His Name?

Time and types of meetings are to be carefully considered. Long in advance your committee should pray about it.

I. POSTERS. Young people are used to smart, cleverly made posters advertising activities in school. Much of our fine publication material—*Highroad, Workers With Youth,* WORLD OUTLOOK, THE METHODIST WOMAN contains excellent pictures, if you are not an artist. Remember, colors do add!

II. INVITATIONS should be gay, attractive, and very pointed. Remember, party or school announcements are not half made, but have eye appeal; so we must use both eye and heart appeal by: (1) a short, catchy note in rhyme or prose; (2) a magazine cut-out of girls or women, pasted on a card, with time, date, and place; (3) a few musical notes on a staff from the song "Because," with the following words, "Because we love you and need your suggestions, we invite you to an after-school tea," etc.; (4) "Come find your 'big sister'"—to the girls, or "Come find your 'little sister'"—to the women, with time, date, and place. Be sure to invite each Sunday-school teacher of the Youth Division *especially.*

III. READ CAREFULLY ALL THE MATERIAL IN THE WORSHIP AND PROGRAM BOOKS.* MARK ALL POSSIBILITIES FOR *YOUR* SOCIETY.

IV. TYPES AND TIMES

1. *A forum or panel.* Use material from program book or firsthand experiences by a Christian school-teacher, Sunday-school teacher, nurse, deaconess, mother, girl.

2. *Discussion.* Teen-agers' parents and Youth Division leaders.

3. *Saturday A.M. Breakfast.* We all love something different. This is a fine time to get around the bacon and eggs and give an "Invitation to Decision" and all about "how" and "why."

4. *T.A.T.* (Teen-Agers' Tea). What fun to have a meeting after school instead of that regular one. Make it when the girls can come. Yummie cookies, sandwiches, and hot chocolate make a good start for teen-age tea. Then after some fun and getting acquainted, have a half-hour of really serious discussion from *Program Material.**

5. *An Open Evening Get-together* planned by youth and adults. Possibilities: get acquainted; movie—"Make Way for Youth";[1] discussion on "How Our Church Can Do MORE for Youth" (List possible projects to be accomplished over a period of a year. Discuss program material, summer conference, etc.)

6. *Another Type of Church Family Evening,* stressing "What, why, how, of Youth." Possibilities: (*a*) table decorations showing types of lifework—summer conferences—youth at prayer—youth at play—youth at work; (*b*) fellowship in music, planned and carried out by youth; (*c*) series of short talks or a discussion from *Program Material;** (*d*) challenging climax—"The Call to Youth" (copies obtained from Mrs. H. W. B. Detwiler, 1420 Kaighn Avenue, Camden 3, New Jersey. 15 cents); (*e*) worship center—(1) see *Worship Services,** p. 16; (2) use of international dolls around the globe; (3) young people in attitude of prayer, or worship pictures of same.

V. FELLOWSHIP. Choose slips of paper for "big sisters" and "little sisters." Get acquainted, find out birthdays, mutual interests, and talk for two minutes about "What I Like Best About My Church."

Suggestion: big and little "sisters" pray for each other daily.

VI. RECIPE FOR SUCCESS. (1) Let the youth have an equal share in planning the program, presiding, making invitations, decorating, and food preparations. (2) Be sure to order materials such as *Invitation to Decision,** Student Loan Folders,* the series on *Wouldn't You Like to Go."** It might be well to have several catalogues from Scarritt College and National Training College for information (for addresses, see pp. 95-96 in *program book* *).

VII. ACTION RESULTING. (1) A desire for an "open house" after school once a week; (2) prayer groups or prayer cells with your youth. (Every morning during the week of the Evangelistic Advance in the Philadelphia Area, we were thrilled to have a number of our youth come to the house between 7:50 and 8:05 for prayer.); (3) better parent and Youth Division co-operation; (4) some of the recruits for the 1,000 new missionaries, deaconesses, and workers to come from *our own* church.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory.

# Seedtime and Harvest

*By* MRS. C. C. LONG, *Circulation Manager*

MARCH winds are blowing and it is verily a time of seed planting. The time of seed catalogues is at hand. The voice of the gardener is heard in the back yard.

Book catalogues are pouring in, too, just as sure of the blossoming and bearing of their wares as is the catalogue of the horticulturist. Our catalogue of publications may be a seed listing also, for surely on the printed pages are seeds of publications from which grow thoughts and ideas that blossom into action and bring rich harvest in Christian living and serving and sharing.

Buy, then, book seeds. Plant them in your Woman's Society. Cultivate them with constant circulation. Watch the sprouting and growing of an improved variety of Christian living and wider understanding, and then rejoice in the harvest that follows.

So—pick up your catalogue of publications and, for new, late varieties of "seeds," the back cover page of THE METHODIST WOMAN.

This month, listed on our back cover page, you will find a "seed" that will assure memories' growth. Because this book is so lovely and because we have only a limited supply, we want to describe it more fully.

The book is 8½ by 11 inches, of dark blue plastic material, beautifully embossed. The dark blue is highlighted by a golden world, the rays of which point downward to the seal of the Woman's Society of Christian Service, also in gold. From this seal a stream of gold indicates the fact that this is a *Membership Record.** At the bottom of the cover, in gold letters, appear the words, "Woman's Society of Christian Service."

Time and thought has been given to designing and producing this *Membership Record.** You may be sure it will find a ready acceptance by your society. It will meet every requirement and fulfill the urgent need of such a record as suggested in Goal One of the Advance program, "Every Methodist woman a member of the Woman's Society of Christian Service." This book will accommodate the records of the smallest to the largest memberships without additional pages being added. Pages for the Roll of Officers are given, also for Special Memberships, Life, Honorary, etc. Regular members with date of joining the society and a place for their addresses is given. Pages for a Record of Deceased Members, as well as a Record of Transfer and Resignation, and last, but not least to be described, that section of seed thoughts and memories, a Record of Charter Members.

The *Membership Record Book** may be procured in a number of ways. It may be purchased directly by the society or, in many cases, some member will want to present it to her society without any expense to the organization. Nothing has been spared to create a book so beautiful that it can fittingly and properly be given as a memorial to the society, a seed from which shall sprout pages of precious memory.

Beginning January 1, 1950, have you sprinkled seeds of loving thought daily, as you have prayed for the president of our Woman's Division, for our vice-president, and the units of the World Federation, of which we are one? For Japanese-Americans, for missionaries and deaconesses, whose names appear upon the pages of the *Prayer Calendar**? This seed planting, nurtured and strengthened by prayer, brings forth a harvest of interest, which is unbelievably rewarding. The prayerful concern of one who cares grows into an added interest for the individual about whom one prays.

You will wish to learn more of her stations and activities, and to that end you will cultivate and add to your book list the *Tenth Annual Report.** This concern and cultivation sprouts knowledge of the schools of the Woman's Division, the missionaries and deaconesses, and from this knowledge grows interest, and so God's wonderful plan of seedtime and harvest reaches fruition.

We shall want to read for private devotions, as well as in study classes, if we have not done so, *Women of Scripture,** and go again through all the stages of growth which came as Christ became a reality in the lives of women.

So the cycle of life completes its course as to growth, seedtime, and harvest, love and concern, knowledge and interest, service and activity.

Let's grow together!


**The Commandments of Love**

**"A Service of Praise and Consecration"**

**This service has been prepared for use at the Assembly, Cleveland, Ohio, April 18 through 21, 1950.**

**Copies available for use in local societies.**

**A beautiful prayer link with the Assembly.**

**Five cents each, twelve for fifty cents.**

**Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio**


* *Membership Record Book.* $6.00.
*Prayer Calendar.* 35 cents.
*Tenth Annual Report.* Available about March 15. 50 cents.
*Women of Scripture.* By Arthur Bruce Moss. 60 cents.
Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and distributing offices.

# FINANCIAL CONFERENCE REPORT FO

## WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIO

Henrietta Gibs

| Jurisdiction | CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS | | | | | | |
|---|---|---|---|---|---|---|---|
| | Adult | W.S.G. | Paid on Pledge 1949-50 | Total Pledged 1949-50 | Youth | Children | Total on Appropriati 1949-50 |
| **Central:** | | | | | | | |
| Atlanta | $ 302.87 | $ 115.83 | $ 418.70 | $ 1,842.00 | | | $ 418. |
| Central Alabama | 312.04 | 4.00 | 316.04 | 950.00 | $ 7.00 | $ 2.00 | 325. |
| Central West | 388.00 | 12.00 | 400.00 | 800.00 | 31.00 | | 431. |
| Delaware | 1,819.58 | 118.00 | 1,937.58 | 5,989.00 | 93.00 | 6.00 | 2,036. |
| East Tennessee | 393.60 | | 393.60 | 650.00 | | | 393. |
| Florida | 155.00 | 20.00 | 175.00 | 350.00 | 5.00 | 5.00 | 185. |
| Lexington | 2,275.59 | 110.80 | 2,386.39 | 4,500.00 | 103.87 | 15.00 | 2,505. |
| Louisiana | 385.00 | 72.50 | 457.50 | 2,783.00 | 5.00 | | 462. |
| Mississippi | 870.29 | 127.20 | 997.49 | 2,000.00 | 15.50 | 5.20 | 1,018. |
| North Carolina | 750.00 | 18.00 | 768.00 | 1,500.00 | 10.00 | 10.00 | 788. |
| Savannah | 80.00 | | 80.00 | 550.00 | | 1.00 | 81. |
| South Carolina | 1,548.00 | | 1,548.00 | 2,642.00 | 30.50 | | 1,578. |
| South Florida | 162.50 | 10.00 | 172.50 | 325.00 | 5.00 | | 177. |
| Southwest | 100.00 | | 100.00 | 600.00 | 15.00 | 8.00 | 123. |
| Tennessee | 460.00 | 33.00 | 493.00 | 1,100.00 | 11.50 | 13.00 | 517. |
| Texas | 1,192.75 | 49.75 | 1,242.50 | 2,396.00 | 84.12 | 28.89 | 1,355. |
| Upper Mississippi | 163.20 | 9.52 | 172.72 | 450.00 | 1.00 | 6.75 | 180. |
| Washington | 1,284.58 | 174.90 | 1,459.48 | 5,200.00 | 146.75 | | 1,606. |
| West Texas | 480.00 | 73.25 | 553.25 | 1,200.00 | | | 553. |
| **Total** | 13,123.00 | 948.75 | 14,071.75 | 35,827.00 | 564.24 | 100.84 | 14,736. |
| **North Central:** | | | | | | | |
| Dakota | 7,783.21 | 236.65 | 8,019.86 | 16,500.00 | 550.00 | 39.03 | 8,608. |
| Detroit | 40,608.16 | 1,007.44 | 41,615.60 | 107,000.00 | 2,041.83 | 187.83 | 43,845. |
| Illinois | 55,777.98 | 2,439.72 | 58,217.70 | 160,000.00 | 2,206.05 | 345.87 | 60,769. |
| Indiana | 36,556.70 | 2,211.59 | 38,768.29 | 85,000.00 | 1,625.00 | 735.72 | 41,129. |
| Iowa-Des Moines | 28,471.36 | 732.48 | 29,203.84 | 73,200.00 | 3,078.58 | 204.83 | 32,487. |
| Michigan | 22,254.80 | 1,388.97 | 23,643.77 | 82,919.00 | 1,179.08 | 264.34 | 25,087. |
| Minnesota | 28,148.55 | 1,325.68 | 29,474.23 | 80,000.00 | 693.68 | 321.38 | 30,489. |
| North Dakota | 7,421.18 | 107.00 | 7,528.18 | 21,313.00 | 277.50 | 126.16 | 7,931. |
| North Indiana | 35,029.93 | 1,450.98 | 36,480.91 | 112,000.00 | 2,450.66 | 491.40 | 39,422. |
| North-East Ohio | 58,100.33 | 1,173.45 | 59,273.78 | 168,456.00 | 2,706.77 | 666.46 | 62,647. |
| Northwest Indiana | 11,079.93 | 256.94 | 11,336.87 | 50,565.00 | 825.46 | 252.99 | 12,415. |
| North Iowa | 33,423.74 | 723.41 | 34,147.15 | 112,000.00 | 3,578.35 | 180.82 | 37,906. |
| Ohio | 65,961.74 | 2,076.00 | 68,037.74 | 214,700.00 | 4,528.00 | 899.00 | 73,464. |
| Rock River | 41,298.97 | 1,803.06 | 43,102.03 | 135,135.00 | 2,047.00 | 378.25 | 45,527. |
| Southern Illinois | 15,722.24 | 1,834.25 | 17,556.49 | 28,000.00 | 968.22 | 294.48 | 18,819. |
| West Wisconsin | 10,061.84 | 304.33 | 10,366.17 | 23,000.00 | 344.00 | 34.28 | 10,744. |
| Wisconsin | 11,463.72 | 719.99 | 12,183.71 | 39,750.00 | 588.63 | 56.21 | 12,828. |
| **Total** | 509,164.38 | 19,791.94 | 528,956.32 | 1,509,538.00 | 29,688.81 | 5,479.05 | 564,124. |
| **Northeastern:** | | | | | | | |
| Baltimore | 39,520.93 | 867.20 | 40,388.13 | 100,000.00 | 1,330.94 | 167.65 | 41,886. |
| Central New York | 17,280.93 | 408.74 | 17,689.67 | 48,000.00 | 926.94 | 85.05 | 18,701. |
| Central Pennsylvania | 14,752.66 | 209.66 | 14,962.32 | 54,000.00 | 367.54 | 160.01 | 15,489. |
| Erie | 22,209.26 | 82.25 | 22,291.51 | 65,000.00 | 891.90 | 222.30 | 23,405. |
| Genesee | 16,903.76 | 250.81 | 17,154.57 | 55,000.00 | 2.50 | 300.60 | 17,457. |
| Maine | 2,912.13 | 110.09 | 3,022.22 | 8,800.00 | 15.70 | 18.30 | 3,056. |
| Newark | 25,195.49 | 804.08 | 25,999.57 | 68,400.00 | 591.87 | 139.87 | 26,731. |
| New England | 11,752.00 | 158.40 | 11,910.40 | 34,000.00 | 419.88 | 165.07 | 12,495. |
| New England Southern | 5,865.24 | | 5,865.24 | 20,000.00 | 283.13 | | 6,148. |
| New Hampshire | 1,859.99 | 68.00 | 1,927.99 | 6,800.00 | 56.50 | 53.96 | 2,038. |
| New Jersey | 19,638.29 | 514.41 | 20,152.70 | 50,414.00 | 1,429.33 | 132.43 | 21,714. |
| New York | 9,921.42 | 470.04 | 10,391.46 | 34,000.00 | 6.50 | 15.34 | 10,413. |
| New York East | 21,101.29 | 1,082.75 | 22,184.04 | 50,770.00 | 437.63 | 47.65 | 22,669. |
| Northern New York | 8,883.61 | 410.78 | 9,294.39 | 26,000.00 | 251.87 | 50.01 | 9,596. |
| Peninsula | 16,228.39 | 64.49 | 16,292.88 | 34,000.00 | 483.03 | 110.26 | 16,886. |
| Philadelphia | 41,291.52 | 2,615.71 | 43,907.23 | 68,000.00 | 746.15 | 420.90 | 45,074. |
| Pittsburgh | 41,451.16 | 516.34 | 41,967.50 | 90,000.00 | 1,555.09 | 345.02 | 43,867. |
| Troy | 17,516.25 | 404.80 | 17,921.05 | 51,000.00 | 268.80 | 28.30 | 18,218. |
| West Virginia | 50,661.38 | 2,743.87 | 53,405.25 | 106,000.00 | 4,281.76 | 250.86 | 57,937. |
| Wyoming | 19,744.98 | 204.87 | 19,949.85 | 48,000.00 | 82.50 | 61.57 | 20,093. |
| Puerto Rico Provisional | | | | | | | |
| **Total** | 404,690.68 | 11,987.29 | 416,677.97 | 1,018,184.00 | 14,429.56 | 2,775.15 | 433,882. |
| **South Central:** | | | | | | | |
| Central Kansas | 33,691.08 | 1,471.67 | 35,162.75 | 136,500.00 | 3,148.20 | 423.05 | 38,734. |
| Central Texas | 24,113.85 | 3,541.15 | 27,655.00 | 55,000.00 | 1,170.65 | 119.31 | 28,944. |
| East Oklahoma | 14,898.99 | 1,587.59 | 16,486.58 | 46,872.00 | 651.03 | 64.30 | 17,201. |
| Indian Mission | 425.00 | | 425.00 | 600.00 | | | 425. |
| Kansas | 19,513.82 | 1,315.97 | 20,829.79 | 63,000.00 | 994.68 | 267.43 | 22,091. |
| Little Rock | 22,761.07 | 2,276.43 | 25,037.50 | 50,000.00 | 1,056.09 | 98.72 | 26,192. |

# RST SIX MONTHS—1949-50

## D CHURCH EXTENSION—THE METHODIST CHURCH

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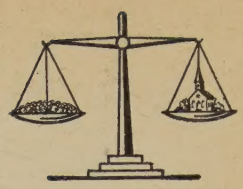

DIVISION OF TOTAL RECEIPTS

| General propriations | Conference Work | Total on Appropriations 1949-50 | Total on Appropriations 1948-49 | Week of Prayer (Including W. S. G.) | Cash for Supply Work | Supplementary Gifts | Cultivation ¼ of 1c Per Member | Misc. | Total Receipts |
|---|---|---|---|---|---|---|---|---|---|
| 418.70 | | $ 418.70 | $ 963.31 | $ 8.00 | $ 19.70 | | $ 4.00 | | $ 450.40 |
| 325.04 | | 325.04 | 330.78 | 1.00 | 15.05 | | | | 341.09 |
| 431.00 | | 431.00 | 363.20 | 20.00 | | | 2.10 | | 453.10 |
| 1,369.94 | $ 666.64 | 2,036.58 | 3,080.42 | 18.00 | 106.00 | | 15.00 | | 2,175.58 |
| 393.60 | | 393.60 | 517.00 | 15.05 | | | | | 408.65 |
| 185.00 | | 185.00 | | 15.00 | | | 2.00 | | 202.00 |
| 2,505.26 | | 2,505.26 | 1,977.75 | 88.25 | 58.46 | | 7.85 | | 2,659.82 |
| 462.50 | | 462.50 | 1,022.74 | 13.01 | 52.26 | | 5.41 | | 533.18 |
| 1,018.19 | | 1,018.19 | 789.87 | 86.67 | 33.00 | | | | 1,137.86 |
| 788.00 | | 788.00 | 636.22 | 20.00 | | | 7.00 | | 815 00 |
| 81.00 | | 81.00 | 104.00 | | 14.00 | | | | 95.00 |
| 1,578.50 | | 1,578.50 | 1,812.00 | 85.13 | 135.77 | | | | 1,799.40 |
| 177.50 | | 177.50 | 163.50 | 35.50 | | | | | 213.00 |
| 123.00 | | 123.00 | 230.00 | 3.00 | 11.00 | | 6.00 | | 143.00 |
| 517.50 | | 517.50 | 405.90 | 24.70 | 105.10 | | 3.00 | | 650.30 |
| 1,355.51 | | 1,355.51 | 1,387.94 | 100.00 | 86.75 | | 5.00 | | 1,547.26 |
| 180.47 | | 180.47 | 223.25 | 8.19 | 18.00 | | | | 206.66 |
| 1,606.23 | | 1,606.23 | 2,041.19 | 133.82 | 76.25 | | 13.25 | | 1,829.55 |
| 553.25 | | 553.25 | 800.00 | | 96.00 | | | | 649.25 |
| 14,070.19 | 666.64 | 14,736.83 | 16,849.07 | 675.32 | 827.34 | | 70.61 | | 16,310.10 |
| 8,608.89 | | 8,608.89 | 8,068.89 | 211.12 | 459.87 | | | | 9,279.88 |
| 41,824.46 | 2,020.80 | 43,845.26 | 38,243.16 | 1,137.77 | 2,284.28 | $ 1,030.00 | 80.82 | | 48,378.13 |
| 51,469.62 | 9,300.00 | 60,769.62 | 54,988.75 | 2,232.48 | 3,336.80 | 1,413.82 | 86.11 | | 67,838.83 |
| 38,887.05 | 2,241.96 | 41,129.01 | 35,695.85 | 854.22 | 1,528.51 | 1,752.71 | 73.05 | | 45,337.50 |
| 29,179.25 | 3,308.00 | 32,487.25 | 32,935.58 | 221.43 | 1,902.86 | 937.56 | 97.00 | $ 100.00 | 35,746.10 |
| 21,087.19 | 4,000.00 | 25,087.19 | 22,655.47 | 173.08 | 2,011.07 | 3,951.35 | | | 31,222.69 |
| 30,489.29 | | 30,489.29 | 30,161.67 | 1,062.60 | 2,612.11 | 284.00 | | | 34,448.00 |
| 7,931.84 | | 7,931.84 | 4,311.24 | | 568.25 | 113.00 | 3.50 | | 8,616.59 |
| 36,422.97 | 3,000.00 | 39,422.97 | 38,664.08 | 312.42 | 2,285.29 | 320.00 | 62.70 | 5.00 | 42,408.38 |
| 56,930.53 | 5,716.48 | 62,647.01 | 72,498.24 | 472.08 | 1,995.23 | | 114.81 | | 65,229.13 |
| 12,415.32 | | 12,415.32 | 16,802.44 | .50 | 487.38 | 500.00 | 46.20 | | 13,449.40 |
| 36,420.50 | 1,485.82 | 37,906.32 | 40,221.35 | 516.33 | 2,219.58 | 140.00 | 257.64 | 25.00 | 41,064.87 |
| 61,564.76 | 11,899.98 | 73,464.74 | 81,556.53 | 450.00 | 3,550.46 | 7,880.00 | | | 85,345.20 |
| 42,252.28 | 3,275.00 | 45,527.28 | 49,757.13 | 65.03 | 1,311.28 | 1,568.20 | 107.50 | | 48,579.29 |
| 18,819.19 | | 18,819.19 | 17,538.57 | 1,198.95 | 1,163.79 | 730.00 | 25.00 | 10.00 | 21,946.93 |
| 10,077.79 | 666.66 | 10,744.45 | 8,269.43 | 147.81 | 639.42 | 473.06 | | 10.00 | 12,014.74 |
| 12,828.55 | | 12,828.55 | 14,260.01 | 41.55 | 409.50 | 66.00 | 17.87 | | 13,363.47 |
| 517,209.48 | 46,914.70 | 564,124.18 | 566,628.39 | 9,097.37 | 28,765.68 | 21,159.70 | 972.20 | 150.00 | 624,269.13 |
| 34,086.72 | 7,800.00 | 41,886.72 | 43,288.61 | 366.52 | 1,620.82 | 55.00 | 68.80 | 5.00 | 44,002.86 |
| 18,410.04 | 291.62 | 18,701.66 | 17,675.04 | 337.10 | 569.05 | 105.00 | | | 19,712.81 |
| 12,781.57 | 2,708.30 | 15,489.87 | 19,187.74 | 117.68 | 567.45 | 75.00 | 21.10 | 99.00 | 16,370.10 |
| 20,905.75 | 2,499.96 | 23,405.71 | 24,512.32 | 191.01 | 1,933.30 | 1,288.50 | | | 26,818.52 |
| 15,541.02 | 1,916.65 | 17,457.67 | 17,287.22 | 26.50 | 369.52 | 510.00 | 39.26 | | 18,402.95 |
| 2,846.22 | 210.00 | 3,056.22 | 3,184.49 | 20.00 | 42 50 | | | 50.00 | 3,168.72 |
| 24,031.31 | 2,700.00 | 26,731.31 | 21,361.39 | 554.15 | 223.21 | 241.00 | 40.00 | 120.00 | 27,909.67 |
| 7,495.37 | 4,999.98 | 12,495.35 | 10,983.90 | 8.30 | 783.65 | 1,415.12 | | | 14,702.42 |
| 4,648.37 | 1,500.00 | 6,148.37 | 8,562.88 | 40.99 | 212.00 | | 17.00 | | 6,418.36 |
| 2,038.45 | | 2,038.45 | 1,572.98 | 130.15 | 68.00 | | | | 2,236.60 |
| 19,214.49 | 2,499.97 | 21,714.46 | 15,620.58 | 36.50 | 386.25 | | 42.62 | | 22,179.83 |
| 10,413.30 | | 10,413.30 | 8,234.25 | 23.82 | 432.55 | 111.25 | | | 10,980.92 |
| 20,664.32 | 2,005.00 | 22,669.32 | 19,435.17 | 364.37 | 1,105.62 | 40.00 | 40.00 | | 24,219.31 |
| 9,596.27 | | 9,596.27 | 9,554.99 | | 308.62 | 85.90 | | | 9,990.79 |
| 14,086.21 | 2,799.96 | 16,886.17 | 15,241.70 | 205.58 | 837.17 | 268.82 | | | 18,197.74 |
| 35,224.28 | 9,850.00 | 45,074.28 | 30,650.80 | 324.45 | 1,074.40 | 1,147.17 | 56.46 | | 47,676.76 |
| 34,867.61 | 9,000.00 | 43,867.61 | 38,039.33 | 1,445.79 | 1,268.77 | 398.00 | | 116.60 | 47,096.77 |
| 18,218.15 | | 18,218.15 | 10,864.15 | 394.29 | 354.84 | 128.70 | 42.00 | 45.00 | 19,182.98 |
| 52,637.87 | 5,300.00 | 57,937.87 | 52,065.24 | 4,808.57 | 5,020.31 | 100.00 | 77.97 | | 67,944.72 |
| 17,493.94 | 2,599.98 | 20,093.92 | 12,818.62 | 284.79 | 700.10 | 337.00 | 40.55 | | 21,456.36 |
| | | | | | | | | | |
| 375,201.26 | 58,681.42 | 433,882.68 | 380,141.40 | 9,680.56 | 17,878.13 | 6,306.46 | 485.76 | 435.60 | 468,669.19 |
| 37,921.54 | 812.46 | 38,734.00 | 47,045.61 | 185.70 | 2,237.53 | 50.00 | | | 41,207.23 |
| 28,944.96 | | 28,944.96 | 24,268.44 | 3,582.54 | 2,981.90 | 45.00 | 28.39 | 10.00 | 35,592.79 |
| 17,201.91 | | 17,201.91 | 14,154.77 | 2,804.60 | 1,315.38 | | 26.75 | | 21,348.64 |
| 425.00 | | 425.00 | 249.46 | | 8.05 | | | | 433.05 |
| 19,341.90 | 2,750.00 | 22,091.90 | 24,907.90 | 308.69 | 1,773.47 | 50.00 | | | 24,224.06 |
| 26,004.81 | 187.50 | 26,192.31 | 20,578.96 | 2,407.20 | 1,291.21 | 416.49 | 27.31 | | 30,334.52 |

# FINANCIAL CONFERENCE REPORT FO

## WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIO

Henrietta Gibso

| Jurisdiction | CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS | | | | | | |
|---|---|---|---|---|---|---|---|
| | Adult | W.S.G. | Paid on Pledge 1949-50 | Total Pledged 1949-50 | Youth | Children | Total on Appropriatio 1949-50 |
| **South Central (Continued):** | | | | | | | |
| Louisiana | $ 25,075.69 | $ 3,294.91 | $ 28,370.60 | $ 70,000.00 | $ 1,588.07 | $ 209.94 | $ 30,168. |
| Missouri | 22,878.91 | 628.23 | 23,507.14 | 26,500.00 | 564.47 | 126.05 | 24,197. |
| Nebraska | 36,545.59 | 1,489.97 | 38,035.56 | 100,000.00 | 765.10 | 224.68 | 39,025. |
| New Mexico | 8,408.94 | 940.58 | 9,349.52 | 15,000.00 | 769.13 | 15.56 | 10,134. |
| North Arkansas | 15,694.24 | 2,350.00 | 18,044.24 | 39,000.00 | 498.03 | 57.28 | 18,599. |
| North Texas | 25,766.00 | 1,750.00 | 27,516.00 | 50,000.00 | 500.00 | 75.00 | 28,091. |
| Northwest Texas | 21,619.87 | 2,261.91 | 23,881.78 | 35,000.00 | 2,144.85 | 79.47 | 26,106. |
| St. Louis | 25,727.73 | 2,284.43 | 28,012.16 | 50,000.00 | 474.70 | 196.71 | 28,683. |
| Rio Grande | 384.63 | | 384.63 | 667.00 | 45.75 | 5.63 | 436. |
| Southwest Missouri | 15,523.48 | 1,033.02 | 16,556.50 | 56,779.00 | 866.74 | 157.95 | 17,581. |
| Southwest Texas | 26,642.19 | 2,580.57 | 29,222.76 | 44,000.00 | 1,257.46 | 165.43 | 30,645. |
| Texas | 37,732.83 | 4,099.06 | 41,831.89 | 88,000.00 | 1,472.12 | 412.43 | 43,716. |
| West Oklahoma | 25,715.86 | 2,474.97 | 28,190.83 | 64,000.00 | 1,067.38 | 128.11 | 29,386. |
| **Total** | 403,119.77 | 35,380.46 | 438,500.23 | 990,918.00 | 19,034.45 | 2,827.05 | 460,361. |
| **Southeastern:** | | | | | | | |
| Alabama | 23,316.76 | 2,268.25 | 25,585.01 | 65,000.00 | 952.26 | 110.65 | 26,647. |
| Cuba Mission | | | | | | | |
| Florida | 37,776.97 | 3,203.65 | 40,980.62 | 85,000.00 | 2,402.87 | 90.32 | 43,473. |
| Holston | 24,234.76 | 4,265.24 | 28,500.00 | 55,000.00 | 2,898.58 | 134.80 | 31,533. |
| Kentucky | 18,116.15 | 2,045.01 | 20,161.16 | 42,000.00 | 944.28 | 138.98 | 21,244. |
| Louisville | 14,487.97 | 1,537.03 | 16,025.00 | 40,000.00 | 906.04 | 107.17 | 17,038. |
| Memphis | 24,611.61 | 4,270.09 | 28,881.70 | 50,000.00 | 877.34 | 123.66 | 29,882. |
| Mississippi | 18,313.19 | 3,533.82 | 21,847.01 | 42,000.00 | 1,760.17 | 80.50 | 23,687. |
| North Alabama | 32,685.20 | 3,883.99 | 36,569.19 | 67,500.00 | 2,018.46 | 122.91 | 38,710. |
| North Carolina | 38,040.62 | 4,011.06 | 42,051.68 | 80,000.00 | 893.71 | 283.68 | 43,229. |
| North Georgia | 44,826.33 | 7,351.17 | 52,177.50 | 100,000.00 | 1,576.36 | 352.56 | 54,106. |
| North Mississippi | 15,092.96 | 2,192.03 | 17,284.99 | 31,000.00 | 1,222.98 | 41.47 | 18,549. |
| South Carolina | 40,354.53 | 3,488.25 | 43,842.78 | 90,000.00 | 2,005.51 | 147.45 | 45,995. |
| South Georgia | 32,766.98 | 3,132.93 | 35,899.91 | 70,000.00 | 1,074.71 | 180.27 | 37,154. |
| Tennessee | 21,236.13 | 2,854.60 | 24,090.73 | 55,000.00 | 812.30 | 101.33 | 25,004. |
| Virginia | 74,804.15 | 5,589.65 | 80,393.80 | 120,000.00 | 5,744.29 | 70.40 | 86,208. |
| Western North Carolina | 43,873.79 | 5,418.63 | 49,292.42 | 80,000.00 | 2,197.23 | 194.77 | 51,684. |
| **Total** | 504,538.10 | 59,045.40 | 563,583.50 | 1,072,500.00 | 28,287.09 | 2,280.92 | 594,151. |
| **Western:** | | | | | | | |
| Alaska Mission | 171.26 | | 171.26 | | | | 171. |
| California Oriental Mission | | | | 135.00 | | | |
| California-Nevada | 21,228.38 | 688.75 | 21,917.13 | 68,000.00 | 1,419.04 | 146.71 | 23,482. |
| Colorado | 11,057.50 | 687.37 | 11,744.87 | 27,000.00 | 172.14 | 96.83 | 12,013. |
| Hawaii Mission | 499.22 | 40.87 | 540.09 | 2,000.00 | | | 540. |
| Idaho | 2,829.87 | 58.34 | 2,888.21 | 13,000.00 | 214.50 | | 3,102. |
| Latin American Provisional | 20.00 | | 20.00 | 135.00 | 6.33 | | 26. |
| Montana | 4,314.15 | 185.85 | 4,500.00 | 13,500.00 | 100.80 | 42.69 | 4,643. |
| Oregon | 10,079.60 | 234.20 | 10,313.80 | 35,000.00 | 661.49 | 55.64 | 11,030. |
| Pacific Northwest | 18,606.82 | 643.89 | 19,250.71 | 50,000.00 | 838.89 | 96.82 | 20,186. |
| Southern California-Arizona | 65,001.51 | 2,383.49 | 67,385.00 | 190,000.00 | 2,075.95 | 478.21 | 69,939. |
| Wyoming State | 2,039.67 | 96.80 | 2,136.47 | 5,730.00 | 41.00 | 43.36 | 2,220. |
| **Total** | 135,847.98 | 5,019.56 | 140,867.54 | 404,500.00 | 5,530.14 | 960.26 | 147,357. |
| **Total from Conferences** | 1,970,483.91 | 132,173.40 | 2,102,657.31 | 5,031,467.00 | 97,534.29 | 14,423.27 | 2,214,614. |
| **Other Income for Appropriations:** | | | | | | | |
| Deaconess Pensions | | | | | | | |
| Enrolled Missionary Pension Fund | | | | | | | |
| Missionary and Deaconess Temporary Disability Fund | | | | | | | |
| Interest Income Allocated from Endowments and Restricted Funds | | | | | | | |
| Miscellaneous and Gifts for Appropriations | | | | | | | |
| Student Fund | | | | | | | |
| **Grand Total** | $1,970,483.91 | $132,173.40 | $2,102,657.31 | $5,031,467.00 | $97,534.29 | $14,423.27 | $2,214,614. |

# RST SIX MONTHS—1949-50

## D CHURCH EXTENSION—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

| General propriations | Conference Work | Total on Appropriations 1949-50 | Total on Appropriations 1948-49 | Week of Prayer (Including W. S. G.) | Cash for Supply Work | Supplementary Gifts | Cultivation ¼ of 1c Per Member | Misc. | Total Receipts |
|---|---|---|---|---|---|---|---|---|---|
| 30,168.61 | | $ 30,168.61 | $ 31,433.99 | $ 2,005.92 | $ 3,187.73 | $ 1,845.00 | $ 28.86 | | $ 37,236.12 |
| 24,197.66 | | 24,197.66 | 11,645.97 | 1,268.92 | 2,157.38 | 1,175.48 | 37.30 | | 28,836.74 |
| 37,275.34 | $ 1,750.00 | 39,025.34 | 29,354.89 | 1,110.41 | 2,906.51 | 1,987.01 | 75.35 | | 45,104.62 |
| 10,034.21 | 100.00 | 10,134.21 | 3,948.83 | 829.04 | 1,337.12 | 146.00 | 13.96 | | 12,460.33 |
| 18,474.56 | 124.99 | 18,599.55 | 17,456.73 | 2,562.73 | 1,774.90 | 350.00 | 30.50 | | 23,317.68 |
| 28,091.00 | | 28,091.00 | 27,440.00 | 4,560.48 | 772.83 | | 33.00 | | 33,457.31 |
| 26,106.10 | | 26,106.10 | 18,834.22 | 655.61 | 3,804.51 | 927.50 | | $ 23.85 | 31,517.57 |
| 28,683.57 | | 28,683.57 | 17,132.10 | 2,461.04 | 3,132.93 | 5.00 | 27.60 | 20.00 | 34,330.14 |
| 436.01 | | 436.01 | 390.76 | | | | | | 436.01 |
| 17,581.19 | | 17,581.19 | 21,273.65 | 410.91 | 1,646.53 | 273.00 | 33.29 | 60.00 | 20,004.92 |
| 30,645.65 | | 30,645.65 | 27,408.44 | 4,330.80 | 3,754.72 | 130.00 | 35.96 | | 38,897.13 |
| 43,716.44 | | 43,716.44 | 36,739.14 | 5,774.47 | 5,964.68 | 40.00 | 49.06 | | 55,544.65 |
| 29,386.32 | | 29,386.32 | 22,530.82 | 3,316.66 | 2,825.39 | 1,157.69 | 35.23 | 60.00 | 36,781.29 |
| 454,636.78 | 5,724.95 | 460,361.73 | 396,794.68 | 38,575.72 | 42,872.77 | 8,598.17 | 482.56 | 173.85 | 551,064.80 |
| 26,647.92 | | 26,647.92 | 27,620.09 | 5,339.15 | 2,752.10 | | 30.41 | | 34,769.58 |
| | | | | 177.78 | | 79.78 | | | 257.56 |
| 43,473.81 | | 43,473.81 | 39,658.17 | 5,247.24 | 6,876.47 | 32,715.03 | | | 88,312.55 |
| 31,533.38 | | 31,533.38 | 30,059.74 | 6,637.22 | 2,906.13 | 8,257.20 | | 150.00 | 49,483.93 |
| 21,244.42 | | 21,244.42 | 17,831.26 | 2,840.31 | 1,837.58 | 385.05 | 27.45 | | 26,334.81 |
| 17,038.21 | | 17,038.21 | 14,067.27 | 2,141.40 | 1,120.56 | 310.97 | 44.05 | 79.00 | 20,734.19 |
| 29,882.70 | | 29,882.70 | 22,132.84 | 6,183.08 | 1,510.43 | 93.47 | | | 37,669.68 |
| 23,687.68 | | 23,687.68 | 18,834.15 | 4,947.75 | 1,930.44 | 100.00 | 30.00 | 37.00 | 30,732.87 |
| 38,710.56 | | 38,710.56 | 29,225.45 | 523.69 | 2,517.52 | | | | 41,751.77 |
| 43,229.07 | | 43,229.07 | 38,985.56 | 6,410.52 | 3,938.88 | 417.00 | 63.34 | | 54,058.81 |
| 54,106.42 | | 54,106.42 | 44,692.90 | 5,141.30 | 3,553.55 | 5.00 | | | 62,806.27 |
| 18,549.44 | | 18,549.44 | 15,926.97 | 4,353.88 | 1,693.59 | 25.00 | 22.73 | | 24,644.64 |
| 45,995.74 | | 45,995.74 | 44,074.86 | 3,525.09 | 4,497.49 | 580.00 | | | 54,598.32 |
| 37,154.89 | | 37,154.89 | 40,515.92 | 4,684.17 | 4,216.36 | 4,277.39 | | | 50,332.81 |
| 20,804.36 | 4,200.00 | 25,004.36 | 22,062.86 | 640.22 | 2,110.25 | | 31.15 | | 27,785.98 |
| 86,208.49 | | 86,208.49 | 67,421.65 | 5,542.34 | 3,192.04 | 1,380.00 | | | 96,322.87 |
| 51,684.42 | | 51,684.42 | 48,645.87 | 5,124.31 | 7,215.71 | 100.00 | | | 64,124.44 |
| 589,951.51 | 4,200.00 | 594,151.51 | 521,755.56 | 69,459.45 | 51,869.10 | 48,725.89 | 249.13 | 266.00 | 764,721.08 |
| 171.26 | | 171.26 | | 118.26 | | | 1.00 | | 290.52 |
| 22,882.88 | 600.00 | 23,482.88 | 21,158.03 | 762.31 | 1,122.24 | 583.00 | 48.29 | 100.00 | 26,098.72 |
| 9,913.84 | 2,100.00 | 12,013.84 | 14,912.77 | 205.34 | 923.96 | 803.36 | 61.30 | | 14,007.80 |
| 540.09 | | 540.09 | 883.92 | | | 35.00 | | | 575.09 |
| 3,102.71 | | 3,102.71 | 3,467.01 | 117.03 | 487.07 | 35.20 | 10.00 | | 3,752.01 |
| 26.33 | | 26.33 | 5.00 | | | | | | 26.33 |
| 4,393.49 | 250.00 | 4,643.49 | 2,639.91 | | 255.75 | 100.00 | 13.95 | | 5,013.19 |
| 10,530.93 | 500.00 | 11,030.93 | 11,466.77 | 894.13 | 841.99 | 1,308.50 | 23.33 | | 14,098.88 |
| 19,737.67 | 448.75 | 20,186.42 | 16,725.69 | 631.38 | 1,631.04 | 2,765.00 | 38.54 | | 25,252.38 |
| 55,039.18 | 14,899.98 | 69,939.16 | 60,667.32 | 2,750.31 | 5,449.48 | 1,570.00 | 82.00 | | 79,790.95 |
| 2,220.83 | | 2,220.83 | 2,705.00 | 99.15 | 195.05 | | 5.00 | | 2,520.03 |
| 128,559.21 | 18,798.73 | 147,357.94 | 134,631.42 | 5,577.91 | 10,906.58 | 7,200.06 | 283.41 | 100.00 | 171,425.90 |
| 2,079,628.43 | 134,986.44 | 2,214,614.87 | 2,016,800.52 | 133,066.33 | 153,119.60 | 91,990.28 | 2,543.67 | 1,125.45 | 2,596,460.20 |
| 24,695.97 | | 24,695.97 | 25,476.69 | | | | | | 24,695.97 |
| 296.71 | | 296.71 | 83.10 | | | | | | 296.71 |
| 400.00 | | 400.00 | 380.00 | | | | | | 400.00 |
| 8,116.28 | | 8,116.28 | 10,565.05 | | | | | | 8,116.28 |
| 2,420.57 | | 2,420.57 | 2,884.40 | | | | | | 2,420.57 |
| 1,913.50 | | 1,913.50 | 556.46 | | | | | | 1,913.50 |
| 37,843.03 | | 37,843.03 | 39,945.70 | | | | | | |
| $2,117,471.46 | $134,986.44 | $2,252,457.90 | $2,056,746.22 | $133,066.33 | $153,119.60 | $91,990.28 | $2,543.67 | $1,125.45 | $2,634,303.23 |

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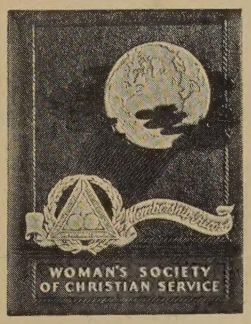


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